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Holy Ghost
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AN INTRODUCTION
TO THE
KNOWLEDGE
OF THE
HOLY SPIRIT,
AS A
DIVINE PERSON,
IN THE UNDIVIDED
BEING OF GOD.

WITH A VIEW OF HIS
WORKS OF CREATION, INSPIRATION
AND MIRACLES: REGENERATION AND
PERSEVERANCE, AND THE RESUR-
RECTION OF THE DEAD: WITH
THE WORSHIP DUE TO HIM IN
THE CHURCHES OF CHRIST.

L O N D O N:
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P R E F A C E.

TH E scripture doctrine of the proper divinity, real personality and external and internal works of the Holy Spirit, is one of the highest and most important truths of divine revelation, it is absolutely essential to our salvation and happiness in time and eternity ; if we are ignorant of this, we must necessarily be ignorant of God and his Son Jesus Christ, whom to know is eternal life.

We cannot have one right idea of God, but by the instruction of the grace of Christ—and we cannot have one clear and distinct conception of Christ, but by the real and gracious influence of the Holy Spirit.

All

iv P R E F A C E.

All mankind are in a state of awful ignorance of the true God, and even in this country, in the present time; notwithstanding the preaching of the gospel, the publication of expositions of the bible, and all the boasted improvements of science and philosophy, there is now a most dreadful ignorance of the living and true God, and every thing that concerns his perfections and glory, with all that relates to the eternal happiness of man.

If we accurately examine into the state of the minds of mankind in general, we shall find an awful deficiency of all just ideas of the divine Being, and the mind filled instead thereof with very erroneous conceptions of his real nature and character.

Men from the highest ranks to the lowest, clearly discover by their lives and conversation, that they are practical atheists and real infidels towards God and his natural and moral perfections; and all the noble and masculine demonstrations of a God, preached at Boyle's lecture, for near
one

P R E F A C E.

one hundred years past, have never been able to cure one soul of atheism and infidelity without the special influences of the eternal Spirit of God.

Do men live and act like persons who have a feeling sense of an omnipresent, invisible and ever active Being, who by his infinite understanding discerns every motion of their thoughts and passions, and who as the holy and just Judge records every crime in heart, speech and behaviour? do men act as those that believe God to be a true, a sincere, an upright being, who will inflict pain and shame and death, on every sin that is committed in the whole world?

Do men feel any grateful confusion at their own horrid abuse of divine goodness? are they grieved and ashamed to reflect on the wicked prostitution of all their immortal powers to the service of sin, and their vile misapplication of all the amazing goodness and bounty of God, in creation

vi P R E F A C E.

and providence? When was there a man led to true repentance by all the temporal blessings in the universe?

All the above considerations, with ten thousand more that offer themselves to our minds, clearly demonstrate that the light of reason and the laws of nature, never did bring back one soul to God and eternal happiness.

Nothing! Nothing short of divine revelation, applied by God the Holy Spirit, can give us one glimpse of a saving knowledge of God; and we can have no acquaintance with him but in the person of Christ, in whom are hid all the treasures of wisdom and knowledge, Col. ii. 3.

If we consult the experience of the most wise and judicious men in all past ages, we shall find them giving a universal and decided testimony to this grand truth. And if we call in the best of men that are now living on earth, they will all unite
in

P R E F A C E. vii

in declaring, that the world by wisdom knew not God, nor ever will know him but by the special influences and instructions of the Holy Spirit.

This assertion is highly offensive to our pride : we have a very high opinion of the keenness and penetration of our understandings, as well as the exceeding great goodness of our hearts, but our fond self-love and vanity, prove nothing to be true, except the dreadful depravity of our nature ; and this is evident as the noon day every moment of our lives.

The temper of mankind towards God, is every way as bad as the weakness and darkness of the human understanding : that charge of the great Apostle against the Greek and Roman philosophers, is equally just when applied to the people of London and Great Britain. They did not like to retain God in their knowledge, Rom. i. 28.—neither were thankful ver. 2 :—when they knew God by the light of

of.



viii P R E F A C E.

of reason, they glorified him not as God
 —their fool'ish heart was darkned—pro-
 fessing themselves to be wise, they acted
 the part of fools, ver. 22.—Their carnal
 mind was enmity to God, Rom. viii. 7.
 Haters of God, i. 30 —Given up to vile
 affections, or shameful passions, ver. 26.
 —Dead in trespasses and sins, Eph. ii. 1.
 Afar off, ver. 17. Atheists, ^{Ab.} with-
 out God, ver. 12.—Blindness of heart,
 Eph. iv. 18. Working all uncleanness
 with greediness, ver. 19. Lovers of them-
 selves, proud, boasters, lovers of pleasures
 rather than lovers of God, 2 Tim. iii. 2—
 4. Hateful in our tempers, and hating one
 another, living in malice and envy at each
 other, Titus iii. 3.

The omniscient Spirit of God declares
 that our Imaginations are only evil all the
 day, Gen. vi. 5. (Heb.) That our hearts
 are deceitful above all things and despe-
 rately wicked, Jer. xvii. 9.—That there
 is none righteous no not one, Psal. xiv.
 Rom. iii. Now all these passages of
 scripture

scripture, with a thousand more, clearly describe our internal character, and fully demonstrate that in case we are ever happy, we must be changed from practical Atheism to the knowledge of God—from enmity against God, to love him and delight in his perfections—from infidelity, to receive Christ by faith—from pride, or high thoughts of ourselves, to the deepest humility and meekness—from indifference of heart in religion, to an ardent zeal for the divine honour—and from detestable and vile ingratitude, to a spirit of thankfulness and praise.

Our tempers towards our fellow creatures, and to ourselves must pass under a divine change, otherwise we shall be earthly, sensual and devilish, and we shall live in malice and envy, hateful in our dispositions, and like devils hating one another.

None but the Spirit of God, can make this beautiful change in our tempers towards God and man.—Vain are all the efforts

x P R E F A C E.

efforts of philosophy and human eloquence: the world had four thousand years allowed them for a tryal, and mankind grew worse and worse, and so they would have done to this hour, destitute of the Spirit of God working powerfully and effectually in and by the gospel of Christ: without this, the whole human race would have gone into eternity with the spirit and temper of devils, not having the least disposition or taste for heaven, whilst God and immortality endures.

JULY 25, 1786.

THE

THE
SCRIPTURE DOCTRINE
OF THE
HOLY SPIRIT,
IN NINE
THREE HUNDRED VIEWS.

1. **T**HE Spirit of God moved upon the face of the waters. Gen. i. 2.
2. God said, My Spirit shall not always strive with man. Gen. vi. 3.
3. Pharaoh said, Can we find such a man as this in whom the Spirit of God is? Gen. xli. 38.
- A 4. And

4. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom. Exodus xxviii. 3.

5. And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. Exod. xxxi. 3.

6. I will take of the Spirit which is upon thee, and I will put it upon the elders, and they shall bear the burthen of the people with thee. Numbers xi. 17.

7. The Spirit rested upon the seventy elders and they prophesied. Numb. xi. 25.

8. The Spirit of the Lord rested upon Eldad and Medad, and they prophesied. ver. 26.

9. Moses said, Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them. ver. 29.

10. The Spirit of the Lord came upon Balaam, and he took up his parable and said, Chap xxiv. 2, 3.

11. The Lord said unto Moses, Take thee Joshua, a man in whom is the Spirit, and lay thine hand upon him. Chap. xxvii. 18.

12. At

12. At his word they shall go out, and at his word shall they come in, even all the congregation.——ver. 21.

13. Joshua was full of the Spirit of wisdom; and the children of Israel hearkened unto him. Deut. xxxiv. 9.

14. The Spirit of the Lord came upon Othniel, and he judged and went out to war. Judges iii. 10.

15.——upon Gideon. vi. 3.

16.——upon Jephthah. xi. 2.

17.——upon Sampson. xiii. 25.

18. And the Spirit of the Lord will come upon thee, and thou shalt prophesy. 1 Sam. x. 6.

19. The Spirit of the Lord came upon Saul and he prophesied. chap. x. 10.

20. And the Spirit of God came upon Saul when he heard those tidings. chap. xi. 6.

21. And the Spirit of the Lord came upon David. chap. xvi. 13.

22. The Spirit of God was upon the messengers of Saul, and they prophesied. chap. xix. 20.

23. And the Spirit of God was upon him also, and he prophesied. ver. 23.

24. David said, the Spirit of the Lord spake by me, and his word was on my tongue. 2 Sam. xxiii. 2.

25. Then the Spirit came upon Amasai. 1 Chron. xii. 18.

26. Upon Jahaziel came the Spirit of the Lord in the midst of the congregation. 2 Chron. xx. 14.

27. Thou gavest also thy good Spirit to instruct them. Nehem. ix. 20.

28. Thou testifiest against them by thy Spirit, in the prophets. ver. 30.

29. By his Spirit he hath garnished the heavens. Job xxvi. 13.

30. There is a Spirit in man, and the inspiration of the Almighty giveth understanding. chap. xxxii. 8.

31. The Spirit of God made me. chap. xxxiii. 4.

32. If he gather unto himself his Spirit and his breath. chap. xxxiv. 14.

33. His

33. Take not thy holy Spirit from me. li. 11.

34. Uphold me with thy free Spirit. ver. 12.

35. Thou sendest forth thy Spirit, they are created. civ. 30.

36. Thy Spirit is good, lead me. cxliii. 10.

37. I will pour out my Spirit unto you, and make known my words unto you, Prov. i. 23.

38. The Spirit of the Lord God shall rest upon him, the Spirit of wisdom and understanding, the Spirit of knowledge and of the fear of the Lord. Isaiah 11. 2.

39. And shall make him of quick understanding in the fear of the Lord. ver. 3.

40. Woe to the rebellious children, saith the Lord, that take counsel, but not of me, and that cover with a covering, but not of my Spirit. xxx. 1.

41. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. xxxii. 15.

42. His Spirit hath gathered them, viz. the Vultures to destroy. Isaiah xxxiv. 16.

43. Behold my servant, whom I uphold,
mine elect in whom my soul delighteth; I have
put my Spirit upon him, He shall bring forth
judgment to the Gentiles. xlii. 1.

44. I will pour water upon him that is thir-
sty, and floods upon the dry ground: I will
pour my Spirit upon thy seed, and my blessing
upon thine offspring. xliv. 3.

45. The Lord God, and his Spirit hath sent
me. xlviii. 16.

46. The Lord God hath given me the tongue
of the learned. l. 4.

47. This is my covenant with them, saith the
Lord, my Spirit that is upon thee, and my words
which I have put in thy mouth shall not depart
out of thy mouth, nor out of the mouth of thy
seed, nor out of the mouth of thy seeds seed.
lix. 21.

48. The Spirit of the Lord God is upon me
because he hath anointed me to preach glad
tidings to the meek. lxi. 1.

49. They rebelled and vexed his holy Spirit,
therefore he was turned to be their enemy.
lxiii. 10.

50. Where is he that put his holy Spirit
within him? ver. 11.

The

51. The Spirit entered into me when he spake unto me, Ezekiel ii. 2.

52. The Spirit took me up, and I heard a voice saying, &c. iii. 12.

53. The Spirit took me up, and the hand of the Lord was strong upon me. iii. 14.

54. Then the Spirit entered into me, ver. 24.

55. The Spirit of the Lord fell upon me, and said unto me speak, &c. xi. 5.

56. I will put a new Spirit within you. ver. 19.

57. I will put my Spirit within you, and cause you to walk in my statutes. xxxvi. 27. chap. xxxvii. 14.

58. I have poured out my Spirit upon the house of Israel, saith the Lord. xxxix. 29.

59. I will pour out my Spirit upon all flesh, Joel ii. 28.

60. Is the Spirit of the Lord straitened? Micah ii. 7.

61. I am full of power by the Spirit of the Lord, and of judgment, and of might to declare unto Jacob his transgressions, and to Israel his sins. chap. iii. 8.

62. My

62. My Spirit remaineth among you, fear not, Hag. ii. 5.

63. Thus saith the word of the Lord, not by might, nor by power, but by my Spirit, saith the Lord. Zech. iv. 6.

64. They made their hearts like an adamant stone, lest they should hear the law, and the word which the Lord of hosts hath sent in his Spirit by the former prophets. vii. 12.

65. I will pour out upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication. xii. 10.

NEW TESTAMENT.

66. MARY was found with child by the Holy Ghost. Matthew i. 18.

67. That which is conceived in her is of the Holy Ghost. ver. 20.

68. He shall baptize you with the Holy Ghost. chap. iii. 11.

69 And

69. And he saw the Spirit of God descending like a dove and lighting upon him. ver. 16.

70. Then was Jesus led up of the Spirit into the wilderness, chap. iv. 1.

71. Jesus said, if I cast out devils by the Spirit of God, then is the kingdom of heaven come unto you, xii. 28.

72. Blasphemy against the Holy Ghost, it shall not be forgiven unto men, xii. 31.

73. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, ver. 32.

74. How doth David in spirit call him Lord? xxii. 43.

75. He saw the heavens opened, and the Spirit like a dove descending upon him, Mark i. 10.

76. It is not ye that speak, but the Holy Ghost, xiii. 11.

77. John shall be filled with the Holy Ghost. Luke i. 15.

78. The Holy Ghost shall come upon thee, and the Power of the Highest, overshadow thee. Therefore also that holy Thing that shall be born of thee, shall be called the Son of God, ver. 35.

B

79. Eli-

79. Elizabeth was filled with the Holy Ghost and she spake, ver. 41.

80. Zacharias was filled with the Holy Ghost, and he prophesied, ver. 67.

81. Thou, child, shalt be called the prophet of the highest, ver. 76.

82. The Holy Ghost was upon Simeon, ii. 25.

83. It was revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. ver. 26.

84. He came by the Spirit into the temple, ver. 27.

85. And the child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon him, ver. 40.

86. Jesus returned in the power of the Spirit into Galilee, iv. 14.

87. How much more shall your heavenly Father give his holy Spirit to them which ask him, xi. 13.

88. The Holy Ghost shall teach you in the same hour what ye ought to say, xii. 12.

89. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15.

90. Behold I send the promise of the Father unto you, but tarry ye in Jerusalem till ye be endowed with power from on high. xxix 49.

91. John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John i, 32.

92. Except a man be born again he cannot see the kingdom of God, chap. iii. 3.

93. Except a man be born of the Spirit he cannot enter into the kingdom of heaven, ver. 5.

94. That which is born of the flesh, is flesh, that which is born of the spirit, is spirit, ver. 6.

95. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit, ver. 8.

96. It is the Spirit that quickeneth, vi. 63.

97. This spake he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given, vii. 39.

98. I will pray to the Father and he shall give you another Comforter that he may abide with you for ever, xiv. 16.

99. Even the Spirit of truth, ver. 17.

100. The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, ver. 26.

101. When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me, xv. 26.

102. I will send the Comforter unto you, xvi. 7.

103. He will reprove the world of sin, and of righteousness, and of judgment, ver. 8.

104. The Spirit of truth he will guide you into all truth, and will shew you things to come, ver. 13.

105. He shall glorify me, for he shall receive of mine and shall shew it unto you, ver. 14.

106. All things that the Father hath are mine, therefore said I that he shall take of mine and shall shew it unto you, ver. 15.

107. Jesus

107. Jesus through the Holy Ghost had given commandment unto the Apostles. Acts i. 2.

108. This scripture must needs be fulfilled which the Holy Ghost spake concerning Judas. ver. 16.

109. They were all filled with the Holy Ghost. Chap. ii. 4.

110. Jesus being by the right hand of God exalted, hath shed forth this which ye now see and hear. ver. 33.

111. Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel. Chap. iv. 8.

112. They were all filled with the Holy Ghost, and they spake the word of God with boldness. ver. 31.

113. Peter said, Why hath satan filled thine heart to lie unto the Holy Ghost. Chap. v. 3.

114. Thou hast not lied unto men, but unto God. ver. 4.

115. How is it that ye have agreed together to tempt the Spirit of the Lord? ver. 9.

116. We are his witnesses, as also is the Holy Ghost. ver. 32.

117 Wherefore

117. Wherefore brethren, look ye out seven men of honest report, full of the Holy Ghost, Chap. vi. 3.

118. And they chose Stephen, a man full of faith and of the Holy Ghost, ver. 5.

119. They were not able to resist the wisdom and the spirit by which Stephen spake, ver. 10.

120. Ye do always resist the Holy Ghost, Chap. vii. 51.

121. But he being full of the Holy Ghost, looked up stedfastly into heaven, ver. 55.

122. Prayed for them that they might receive the Holy Ghost, Chap. viii. 15.

123. Then laid they hands on them, and they received the Holy Ghost, ver. 17.

124. Then the Spirit said unto Philip, Go near and join thyself to this chariot, ver. 29.

125. The Spirit of the Lord caught away Philip, ver. 39.

126. The churches walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Chap. ix. 31.

127. The

127. The Spirit said to Peter, Behold three men seek thee. Chap. x. 19.

128. Go with them, for I have sent them. ver. 20.

129. God anointed Jesus of Nazareth with the Holy Ghost, and with power. ver. 38.

130. The Holy Ghost fell on all them that heard the word. ver. 44.

131. Because that on the Gentiles also was poured out the gift of the Holy Ghost. ver. 45.

132. Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we? ver. 47.

133. And the Spirit bade me go with them. Chap. xi. 12.

134. The Holy Ghost fell on them, as on us in the beginning. ver. 15.

135. Ye shall be baptized with the Holy Ghost. ver. 16.

136. He was a good man, and full of the Holy Ghost. ver. 24.

137. Agabus

137. Agabus signified by the Spirit that there should be a great dearth, which came to pass in the days of Claudius Cæsar. ver. 28.

138. As they ministered to the Lord and fasted, the Holy Ghost said, Seperate me Barnabas and Saul, for the work whereunto I have called them. Chap. xiii. 2.

139. They being sent forth by the Holy Ghost, departed into Seleucia. ver. 4.

140. Saul filled with the Holy Ghost, said, O full of all subtlety and mischief, the hand of the Lord is upon thee, and thou shalt be blind. ver. 9.

141. The Apostles were filled with joy, and with the Holy Ghost. ver. 52.

142. Giving them the Holy Ghost, even as he did unto us. Chap. xv. 8.

143. It seemed good to the Ho'y Ghost, and to us to lay upon you no greater burthen than these necessary things. ver. 28.

144. They were forbidden of the Holy Ghost to preach the word in Asia. Chap. xvi. 6.

145. They assayed to go into Bithynia, but the Spirit suffered them not. ver. 7.

146. This

146. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught. xviii. 25.

147. Have ye received the Holy Ghost since ye believed?—We have not so much as heard whether there be any Holy Ghost. xix. 2.

148. The Holy Ghost fell on them, and they spake with tongues and prophesied. ver. 6.

149. Paul said, I go bound in the Spirit unto Jerusalem. xx. 22.

150. The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. ver. 23.

151. Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers. ver. 28.

152. And finding disciples, we tarried there seven days, who said to Paul, through the Spirit, that he should not go up to Jerusalem. xxi. 4.

153. Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle. ver. 11.

154. Well spake the Holy Ghost by Esaias the prophet. xxviii. 25.

C

155. Jesus

155. Jesus Christ declared to be the Son of God with power, according to the Spirit of holiness by the resurrection of the dead. Romans i. 4.

156. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. v. 5.

157. That we should serve in newness of Spirit, and not in the oldness of the letter. ver. vii. 6.

158. There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1.

159. The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. ver. 2.

160. They that are after the Spirit do mind the things of the Spirit, ver. 5.

161. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ, he is none of his. ver. 9.

162. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal

mortal bodies by his Spirit that dwelleth in you: ver. 13.

193. If ye through the Spirit do mortify the deeds of the body, ye shall live. ver. 13.

164. As many as are actuated by the Spirit of God, they are the sons of God. ver. 14.

165. Ye have received the Spirit of adoption, whereby ye cry, Abba, father. ver. 15.

166. The Spirit beareth witness to our Spirit, that we are the children of God. ver. 16.

167. We who have the first fruits of the Spirit do groan within ourselves waiting for the adoption, to wit, the redemption of the body, ver. 23.

168. We know not what to pray for as we ought, but the Spirit helpeth our infirmities, ver. 26.

169. He that searcheth the heart knoweth what is the mind of the Spirit. ver. 27.

170. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. xiv. 17.

171. Abound in hope through the power of the Holy Ghost. xv. 13.

172. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ver. 16.

173. I will not dare to speak of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, ver. 18.

174. Through mighty signs and wonders by the power of the Spirit of God. ver. 19.

175. For the love of the Spirit, ver. 30.

176. In demonstration of the Spirit and of power. 1 Cor. ii. 4.

177. That your faith might not stand in the wisdom of man, but in the power of God. ver. 5.

178. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, ver. 10.

179. We have received the Spirit which is of God that we might know the things which are freely given to us of God. ver. 12.

180. Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. ver. 14.

181. Know

181. Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you? iii. 16.

182. Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God. vi. 11.

183. Know ye not that your body is the temple of the Holy Ghost? ver. 19.

184. I think also that I have the Spirit of God, vii. 40.

185. No man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Ghost, xii. 3.

186. There are diversities of gifts, but the same Spirit, ver. 4.

187. The manifestation of the Spirit is given to every man to profit withal, ver. 7.

188. To one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same Spirit. ver. 8.

189. To another faith by the same Spirit, to another the gifts of healing by the same Spirit, ver. 9.

190. To another, the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues, ver. 10.

191. But all these worketh that one and the same self-same Spirit, dividing severally to every man as he will. ver. 11.

192. In the Spirit he speaketh mysteries. xiv. 2.

193. I will pray with the Spirit, I will sing with the Spirit, ver. 15.

194. God hath sealed us and given the earnest of the Spirit in our hearts. 2 Cor. v. 22.

195. Written not with ink, but with the Spirit of the living God. iii. 3.

196. God hath made us able ministers of the New Testament, not of the letter but of the Spirit, for the letter killeth, but the Spirit giveth life. ver. 6.

197. The ministration of the Spirit is glorious, ver. 8.

198. Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty, ver. 17.

199. We

199. We are changed from glory to glory,
as by the Spirit of the Lord, ver. 18.

200. We having the same spirit of faith,
iv. 13.

201. God hath given unto us the earnest of
the Spirit, v. 5.

202. Approving ourselves as the ministers of
God by the Holy Ghost, by love unfeigned,
vi. 4.

203. Walked we not in the same Spirit?
xii. 18.

204. The grace of our Lord Jesus Christ,
and the love of God, and the communion of
the Holy Ghost be with you all. Amen.
xiii. 14.

205. The gospel which was preached of me
is not after man, Gal. i. 11.

206. For I neither received it of man, nei-
ther was I taught it, but by the revelation of
Jesus Christ, ver. 12.

207. Received ye the Spirit by the works of
the law, or by the hearing of faith? iii. 2.

208. Having begun in the Spirit, are ye now
made perfect by the flesh? ver. 3.

209. He

209. He therefore that ministereth to you the Spirit, ver. 5.

210. That we might receive the promise of the Spirit through faith, ver. 14.

211. God hath sent forth the Spirit of his Son into your hearts, crying Abba, father, iv. 6.

212. But as then he that was born after the flesh persecuted him that was born after the Spirit. ver. 29.

213. We through the Spirit do wait for the hope of righteousness thro' faith, v. 5.

214. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. ver. 16.

215. The flesh lusteth against the Spirit, and the Spirit against the flesh, these are contrary, ver. 17.

216. If ye be actuated by the Spirit, ye are not under the law. ver. 18.

217. The fruit of the Spirit is love, ver. 22.

218. If we live in the Spirit, let us also walk in the Spirit, 25.

219. He that soweth to the Spirit, shall of the Spirit reap life everlasting. vi. 8.

220. Ye

220. Ye were sealed with that holy Spirit of promise, Eph. i. 13.

221. That the God of our Lord Jesus Christ the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him. ver. 17.

222. We have access by one Spirit unto the Father. ii. 18.

223. In whom you also are builded together for an habitation of God through the Spirit. ver. 22.

224. It is now revealed unto his holy apostles and prophets by the Spirit. iii. 5.

225. That he would grant you to be strengthened with might by his Spirit in the inner man. ver. 16.

226. Keep the unity of the Spirit in the bond of peace. iv. 3.

227. Here is one body and one spirit. ver. 4.

228. Grieve not the holy Spirit wherewith ye are sealed, Eph. iv. 30.

229. The fruit of the Spirit is in all goodness. ver. v. 9.

D

230. Be

230. Be filled with the Spirit. ver. 18.

231. The sword of the Spirit, which is the word of God. vi. 17.

232. Praying always with all prayer and supplication in the Spirit. ver. 18.

233. I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ. Phil. i. 19.

234. If there be any fellowship of the Spirit, be ye like minded. ii. 1.

235. We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus. iii. 3.

236. Who also declared unto us your love in the Spirit. Col. i. 8.

237. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost. 1 Thess. i. 5.

238. Having received the word in much affliction with joy of the Holy Ghost. ver 6.

239. God hath given to us his holy Spirit. iv. 8.

240. Quench not the Spirit, v. 19.

241. God

241. God hath from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth. 2 Thes. ii. 13.

242. God was manifested in the flesh, justified in the Spirit, 1 Tim. iii. 16.

243. The Spirit speaketh expressly that in the latter days some shall depart from the faith. iv. 1.

244. Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith and purity. ver. 12.

245. God hath not given the spirit of fear, but of love and of a sound mind. 2 Tim. ii. 7.

246. That good thing committed unto thee keep by the Holy Ghost. ver. 14.

247. All scripture is given by inspiration of God. iii. 16.

248. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, Titus iii. 5.

249. God who at sundry times and in divers manners spake unto the fathers by the prophets, Heb. i. 1.

250. Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, ver. 2.

251. God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost ii. 4.

252. Wherefore the Holy Ghost saith, To day if ye will hear his voice. iii. 7.

253 It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, vi. 4.

254. Christ through the eternal Spirit offered himself without spot unto God. ix. 14.

255. He that despised Moses law died without mercy. x. 28.

256. Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace. ver. 29.

257. Through sanctification of the Spirit unto obedience. 1 Peter i. 2.

258. Search-

258. Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ, and the glory that should follow. ver. 11.

259. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven. ver. 12.

260. Seeing ye have purified your souls in obeying the truth through the Spirit. ver. 22.

261. Christ being put to death in the flesh, but quickened by the Spirit. iii. 18.

262. For this cause was the gospel preached unto them that are dead, that they might live according to God in the Spirit, iv. 6.

263. The Spirit of glory and of God resteth upon you. ver. 14.

264. Holy men of God spake as they were moved of the Holy Ghost, 2 Peter i. 21.

265. But ye have an unction from the holy One, and know all things, 1 John ii. 20.

266. Hereby

266. Hereby we know that he abideth in us, by the Spirit which he hath given us, iii. 24.

267. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God, John iv. 2.

268. Hereby know we the spirit of truth and the spirit of error, ver. 6.

269. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit, ver. 13.

270. It is the Spirit that beareth witness, because the Spirit is truth, v. 6.

271. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One. ver. 7.

272. There are three that bear witness on earth, the Spirit, the Water, and the Blood; and these three agree in one. ver. 8.

273. Sensual, having not the Spirit, praying in the Holy Ghost. Jude 19, 20.

274. And from the seven spirits which are before the throne, Rev. i. 4.

275. I

275. I was in the Spirit on the Lord's day.
ver. 10.

276. He that hath an ear let him hear what
the Spirit saith unto the churches. ii. 7, 11, 17,
29. iii. 6, 13, 22.

N. B Seven times repeated.

277. These things saith he that hath the se-
ven spirits of God. iii. 1.

278. Blessed are the dead which die in the
Lord, yea saith the Spirit. xiv. 3.

279. He carried me away in the Spirit into
the wilderness. xvii. 3.

280. The Spirit and the bride say, Come.
xxii. 17.

281. When the enemy, i. e. infidels and per-
secutors shall come in like a flood, the Spirit
of Jehovah shall lift up a standard against him.
Isa. lix. 19.

282. The testimony of Jesus is the Spirit of
prophecy, Rev. xix. 10.

THE

I was in the point of view of the day

The first part of the day was spent in the

point of view of the day

The second part of the day was spent in the

point of view of the day

The third part of the day was spent in the

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The fourth part of the day was spent in the

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The seventeenth part of the day was spent in the

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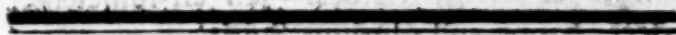
The eighteenth part of the day was spent in the

point of view of the day

The nineteenth part of the day was spent in the

point of view of the day

The twentieth part of the day was spent in the



T H E

SUBLIME AND BEAUTIFUL CHARACTER

O F

GOD THE HOLY SPIRIT,

**As the Result of near three hundred
scriptural Views of HIM.**

Clear ideas of God the SPIRIT, as the highest and noblest object of taste.

**As God is a SPIRIT, we must arrange his
perfections and attributes in agreement with
that scriptural definition of God**

**An uncreated Spirit.—An active operative
Spirit—and possessed of faculties as a rational
Spirit.**

E

A

A Spirit with affections, or amiable and awful commotions—A Spirit adorned with good qualities or lovely virtues.—An all-sufficient, perfect, happy and glorious Spirit.—

A Spirit of Dignity, Prerogatives and Taste.—Incomprehensible in his Nature, Attributes, Actions and Glory.

The Nature of GOD the HOLY GHOST as
an uncreated Spirit.

Here we consider his simplicity, having no composition in him.—His immutability having no change.—His infinity, which includes his immensity or omnipresence, having no bounds or limits. And his eternity having no beginning, succession or end of his duration.

The Nature of GOD the HOLY GHOST, as
an active operative Spirit.

This includes the essential, eternal, efficient Life of GOD, having no death in him.—And the omnipotence of GOD, having no weakness or decay of strength in him.

The

The Nature of God the HOLY GHOST,

As a rational Spirit, the faculties or rational powers of God include.—

His UNDERSTANDING—to which belong, his Knowledge, Wisdom and Prudence.

His WILL, or self-determining power.

Here we consider four things relating to the Will of God. viz.

I. The **OBJECTS** of his Will ; which are all things in heaven, earth and hell.

II. The excellent **PROPERTIES** of his Will, particularly the sovereignty of it.

III. The **ACTINGS** of his Will, in nature, providence, grace and glory.

IV. The **ENDS** of his Will, viz. his own glory and the happiness of his church.

The Nature of God the HOLY GHOST,

As a Spirit with **AFFECTIONS** or amiable and awful Commotions.—amiable Commotions, **LOVE** and **JOY**. —awful and tremendous Commotions.

HATRED, or a violent unalterable desire of disunion with sin.—A determined disunion with all ugliness or deformity.

ANGER or displeasure at sinners.

ZEAL or a combination of Love and Anger, or an eager desire *for* or *against* an object considered as amiable or ugly.

WRATH is hatred inflamed into the most violent bitter commotion.

The Nature of God the HOLY GHOST,

As adorned with the best qualities and most excellent virtues.

GOODNESS, or a Disposition to give pleasure to creatures, without envy or grudging.

LOVE, or a Will to make a creature happy with delight.

GRACE, or a Will to make an unworthy creature happy.

MERCY, or a Will to make a miserable creature happy.

PATIENCE, or a Will to bear with a provoking creature.

HOLI-

HOLINESS, or purity of nature, inclinations, commotions and actions.

JUSTICE, or an ardent concern for the rights of God, with a deliberate purpose to preserve those rights inviolate, and the rights of all creatures inviolate.

TRUTH, or reality of existence.—Reality of Conception—of Intention—of Expression—of Action.

The Nature of GOD the HOLY GHOST

As a self-sufficient Spirit.—As an all-sufficient Spirit.—As a most perfect Spirit.—As a most happy Spirit.

The Nature of GOD the HOLY GHOST

As a Spirit of immortal Dignity.—Of eternal Prerogatives.—Delicate and correct Taste.

The Taste of GOD the HOLY SPIRIT

Is a clear sense of the Noble.—the Beautiful.—the affecting.— In Creation, in Providence,
in

in Revelation, with a power to feel pleasure in all these objects.

A SPIRIT incomprehensible in his Nature, Attributes, Decrees and Operations in the Worlds of Nature, Grace and Glory.

A
SCRIPTURAL DEMONSTRATION
OF THE
DIVINITY AND PERSONALITY
OF THE
HOLY SPIRIT,
FROM HIS NAMES

JEHOVAH, GOD, AND LORD.

His Natural and Moral PERFECTIONS.—His
WORKS of CREATION, PROVIDENCE, INSPIRA-
TION of the HOLY SCRIPTURES—MIRA-
CLES—REGENERATION—SANCTIFICA-
TION—PERSEVERANCE in GRACE,
and the final GLORY of all true
CHRISTIANS.

WE learn from near three hundred testi-
monies of the sacred Scriptures, that the
Holy Spirit is stiled,

I. J E H O V A H.

Jehovah of Hosts, Isa. vi. 3. this is most evi-
dently applied to the Holy Spirit, by that great
and

and infallible writer the apostle Paul, a man who never laid down any false premises, or drew any wrong consequences in his immortal writings, see Acts xxviii. 25. Well spake the Holy Ghost by Isaiah the prophet,

The Holy Spirit, is stiled JEHOVAH, Deut. xxxii. 12. Jehovah alone did lead Israel : this is applied to the Holy Spirit, Isaiah lxiii. 14. The Spirit of Jehovah did cause him, i. e. Israel, to rest,

The Holy Spirit is stiled JEHOVAH, Psal. xcvi. 8. Harden not your heart against Jehovah your Maker : this is applied to the Holy Spirit, in Heb. iii. 5. The Holy Spirit saith, harden not your hearts to day if ye will hear his voice.

The Holy Spirit is stiled JEHOVAH, in Isaiah lxiii. 10. They rebelled and vexed his Holy Spirit : this is applied to him in Acts vii. 51. Ye do always resist the Holy Ghost, as your fathers did so do ye.

II. G O D.

Ye are born of God, John i. 13. This is applied to the Holy Spirit, John iii. 5, 6. born of the Spirit.—Ye have not lied unto men, but

but to God, Acts v. 4. this is applied to the Holy Spirit, ver. 3.—Ye are the temple of God, because the Spirit of God dwelleth in you, 1 Cor. iii. 16.—Faith is of the operation of God, Colos. ii. 12. and it is the fruit of the Spirit, who is God, Gal. v. 22.—All scripture is given by inspiration of God. 2 Tim. iii. 16. And this God is the Holy Spirit, 2 Pet. i. 21. Holy men of God spake as they were moved by the Holy Ghost.—Our faith stands not in the wisdom of men, but in the power of God, and in the DEMONSTRATION, i. e. the convincing LIGHT and EVIDENCE of the Spirit, 1 Cor. ii. 4, 5. God sets officers in the church, 1 Cor. xii. 28. this is ascribed to the Holy Spirit who said, Seperate to ME Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2.

It is God that worketh in you to will and to do of his good pleasure, Philip. ii. 13. This God is the holy Spirit, for all these gifts worketh that ONE and the SELF-SAME SPIRIT, dividing to every man severally as HE will.

It is the same God the Spirit, who worketh all graces in all believers, 1 Cor. xii. 6. God has dealt to every man the measure of faith, Rom. xii. 3. The fruit of the Spirit is faith, Gal. v. 22. Therefore the Holy Spirit is God.

God says, I will put my laws into the mind or understanding, and write them in their hearts; that is, impress a sense of the divine Will, upon the will and conscience, Heb. viii. 10. The holy Spirit is the author of this work: you are the epistle of CHRIST, written not with ink, but by the Spirit of the LIVING GOD in the fleshly tables of your hearts, 2 Cor. iii. 13. therefore the Holy Spirit is God.

GOD is the former and furnisher of all gospel ministers: all our sufficiency is of GOD, who hath made us able ministers of the new testament, 2 Cor. iii. 5.

The Holy Spirit says, it is the work to which I have called them, Acts xiii. 2. Therefore the Holy Spirit is truly and properly the most HIGH GOD.

We are comforted of GOD, 2 Cor. i. 4. The Holy Spirit is the COMFORTER: John xiv. 16. —26. xv. 26. xvi. 7. The churches walked in the comforts of the Holy Ghost. Acts ix. 31. The disciples were filled with joy and with the Holy Ghost. chap. xiii. 52. The GOD of all comfort who comforteth us in ALL our tribulations or trying afflictions, 2 Cor. i. 3, 4. This is ascribed to the DIVINE FATHER, and is equally ascribed to the Holy Spirit; therefore HE is the TRUE and most HIGH GOD.

Thus

Thus you see, my dear reader, in a light as clear and bright as the heaven of heavens: as bright and strong as the being of a Deity: that the Holy Spirit is that God of whom all true believers are born—that God to whom Ananias told a lye—that God whose temple all true christians are—that God who works faith in the heart—that God by whose holy impressions on the mind, and inspirations in the soul, the scriptures were given—that God in whose power our faith stands—that God who sets all good preachers in the church of CHRIST—that God who works in us to will and to do of his good pleasure—that God who works all in all—that God of patience and consolation—that God who deals to every man the measure of faith—that God who writes his laws in the heart—he is that God of whom is all our sufficiency: and who made the Apostles ABLE MINISTERS of the new Testament—that God who comforted the Apostles, and enabled them to comfort others. Who can this be? Can he be any thing less than the most high and infinitely blessed God?

III. L O R D.

The LORD is that Spirit, 2 Cor. iii. 17. We are changed into the same image by the Spirit of the LORD; or as the original words, *Κυρίου πνεύματος*, the LORD the Spirit, ver. 18.

The LORD direct your hearts into the love of God—and into the patient waiting for Christ, 2 Thess. iii. 5.—this LORD is the Holy Spirit.

The LORD make you to increase and abound in love one towards another—to the end that he may establish your hearts in holiness before God, even our Father, at the coming of our LORD JESUS CHRIST, 1 Thess. iii. 12, 13.—This work is performed by God the Holy Spirit. Thus we see that the Holy Ghost is truly and properly JEHOVAH, the GOD and LORD of all true believers in heaven and earth.

O! eternal Jehovah, the Holy Spirit, we love thee with supreme esteem rising into veneration. We rise higher still into the most awful adoration of thy perfections; we admire all thy works of creation and providence, of revelation and grace: we would feel the highest gratitude for all thy rich and various blessings of nature and salvation: we long to make the best returns of love and joy: we wish for higher powers, and then we will be more grateful. We love ourselves when we feel the warmest gratitude: and we abhor ourselves when we feel our hearts unthankful: and in thy strength we will be more and more grateful, as long as life and thought and immortality endures.

IV. The HOLY SPIRIT is possessor of all the NATURAL and MORAL PERFECTIONS of the most HIGH GOD.

He is incorporeal and invisible ; possessor of essential, eternal, efficient life or self-active existence.

1. GOD the SPIRIT is ETERNAL in his NATURE and DURATION. There is no beginning of his essence and person—no succession or increase of age, he is no older now than he was ten thousand years ago : and he will be no older ten thousand millions of ages to come : there is no possibility of his growing one moment older.—there is no end of his being, or change in his nature and manner of subsistence.

GOD the SPIRIT EXISTS all at ONCE without succession of moments, as past, present or to come : this is a most awful and wonderful attribute, of the GOD we adore : it is quite an incomprehensible and mysterious manner of existence, but this we are sure of that he is the ETERNAL SPIRIT. Heb. ix. 14

2. GOD the SPIRIT is IMMUTABLE. The immutability of the Holy Spirit arises from the simplicity of his nature having no composition of parts or mixture of different kinds of qualities. He changes not, therefore we provoking creatures, are not consumed. Malachi iii. 6.

In

In him there is no variableness or shadow of turning: he is equally unchangeable as God the Father, and as God the Son. The Apostle had an excellent meaning in his manner of expression. 1 Cor. xii, 4. The same SPIRIT, the same LORD, the same GOD, ver. 6. And again he says, the same Spirit, ver. 8. the same Spirit, ver. 9. And again he says a sixth time. But all these worked that ONE and the SELF SAME Spirit, ver. 11. It is happy for us that the Spirit of God is unchangeable in his nature, subsistence, attributes, purposes, grace, love, and faithful operations on our hearts.

This God is the God we adore,
Our glorious unchangeable friend,
His love is as great as his power,
And knows no beginning or end.

3. GOD the SPIRIT is OMNIPRESENT. He is in the highest and noblest sense unlimited in his essential presence, absolutely in every part of space through heaven, earth, and hell; present with all the suns and systems in the starry heavens which his hands have made, for it was the Spirit of God who garnished or adorned the heavens with many hundred thousands of stars, Job xxvi. 13. and all the shining hosts of suns were made by the breath of his mouth, Psalm xxxiii. 6. He must therefore be present with all creatures, for his hands made all—angels and men. He is present with every angel,
with

with every soul, and with every thought of a soul, in heaven, earth, and hell, and it is equally as impossible to fly from the Spirit of God, as from the presence of God the Father and God the Son, Psalm cxxxix. 7. Whither can I fly from thy Spirit? If I ascend to heaven, thou art there: if I make my bed in hell, thou art there: if I fly swifter than thought to the utmost bounds of space, God the Spirit is equally there. Alas! what deadly and desperate practical Atheism is in our hearts, with respect to the Omnipresence of God the Spirit!

4. GOD the SPIRIT is possessor of essential, eternal, efficient LIFE and Almighty POWER. The life of God is a state of active existence, and this is essential to God the Spirit, it is his very essence: the life of God consists in thought. The Holy Spirit is all life, thought and consciousness! he is one eternal spring of thought to all angels and souls in heaven and earth. No thinking powers can exist for one moment but by his agency. He is the efficient life to all the vegetable, animal, and rational worlds, which his power created and every moment sustains: this is a grand Idea of the life and omnipotence of God the Spirit. He is the life of reason, and genius in man, and the source of spiritual life to all true Christians on earth and in heaven. He is the life of angels in glory; and the great executor, finisher and beautifier of all God's works in time and eternity.

Let

Let us walk, and work, and fight in the strength of this LORD GOD Omnipotent, who liveth and reigneth for ever and ever.

5. GOD the SPIRIT is OMNISCIENT, or he knoweth all things from eternity to eternity: he searcheth all things, even the deepest things of God's nature, attributes, decrees and operations: his knowledge is clear without obscurity, extensive without limits—constant without fluctuation or change—infallible without error or misapprehension—eternal without decay or diminution.

The unbounded knowledge of the Holy Spirit shews us the littleness and poverty of our knowledge! which is very obscure, scanty and piecemeal, limited, fluctuating and changeable every day—we are every moment liable to error and change in our apprehensions, unless God the Spirit incessantly keep up a clear, distinct conception of the noblest Objects in heaven and the Gospel of Christ.—

6: GOD the SPIRIT hath a WILL or self-determining power: that is, he hath a power to do a thing or to let it alone.—He divides to every man severally as he will; he works in us and in all the parts of creation, according to his own good pleasure. The universal OBJECTS of his will—the actions of his will—the dominion or sovereignty of his will—and the great ends of his
his

his will must be considered at full length in the larger work.

V. GOD the HOLY SPIRIT hath most amiable AFFECTIONS. Hence we read of the love of the Spirit, Rom. xv. 30. His love is free and not forced—free and not merited—free and not purchased—free and not sought till after it is found—He is a Spirit of grace and joy: He rejoices in the divine Father, he rejoices in the eternal Son of God, he rejoices in himself; he rejoices in all his people, he rejoices in all his grand works of creation, providence, inspiration, grace and glory!

The Spirit of God hath the most ardent, unbounded zeal to promote the utmost glory of Christ: he has the most eager desire to display Christ in all the greatness of his person and offices and grace, in all the fitness and fulness of his GODHEAD, in all the power of his arm to deliver, and in all the ravishing beauty to endear himself to the souls of men: this is the delightful work for which the Holy Spirit hath the most passionate affection and zeal.

GOD the Holy Spirit, hath the most awful and tremendous affections of hatred, anger and wrath. Hence we read of his being vexed, Isa. lxiii. 10. and of his swearing in his wrath that

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the rebellious Israelites should not enter into his rest. Psal xc. 11.

He has the keenest hatred of sin: that is, a vehement and unalterable will to be disunited from sin to all eternity; and to inflict pain and shame and death for sin, wherever he finds it in the souls of impenitent men; and the blasphemy against himself he never will forgive in this world, or in the world to come, Matt. xii. 32. Dreadful is the doom of all the sworn enemies of the Holy Spirit; that man who shall go on to offer proud malignant despite to the Spirit of God, will be one of the most degraded damned beings in the regions of hell, to all eternity; it would have been good for that man if he had never been born, Matt. xxvi. 24. Let us tremble at the thought of the least approach towards the unpardonable sin against the Holy Ghost, Matt. xii. 32. Let us never dare to vex Him in his Person—to quench him in his Operations—or resist Him in the declarations of his Law and Gospel.

VI. GOD the HOLY GHOST, is a Spirit adorned with the most beautiful QUALITIES or excellent VIRTUES in a transcendent manner: such are Wisdom, Goodness, Holiness, Justice and Truth.

1. GOD

11 God the Spirit hath infinite Wisdom and
 PRUDENCE.

Wisdom consists in a strength of understand-
 ing to propose the noblest end in what we are
 about to do—in knowing and applying the fit-
 test means to attain that end—in observing the
 fittest time and manner of doing any thing,
 and likewise securing ourselves from all disap-
 pointment and repentance, so as to cause us to
 wish we had proposed a better end, used better
 means, and observed fitter circumstances of
 action.

The Spirit of God is perfect in wisdom.
 The prophet Isaiah cries out, Who hath di-
 rected the Spirit of the Lord, or being his
 counsellor hath taught him? Isa. xl. 13. The
 apostle styles him the Spirit of wisdom and re-
 velation, Eph. i. 17. His wisdom shines as
 bright as the meridian sun in all the worlds of
 nature, grace and glory. And his PRUDENCE in
 his conduct towards his people is most admirable
 and endearing: in all his works of regeneration,
 sanctification and consolation, he discovers won-
 derful prudence: he has left nothing to an
 after thought in his purposes, nor is ever one
 moment too late in his actions.

12 God the Spirit is possessor of boundless
 GOODNESS. He is infinitely good in himself;

and he is boundless in his goodness to us. We have already observed in the ANALYSIS, that goodness is a disposition to give pleasure without envy or grudging; and this disposition shines in its brightest beauty in the holy Spirit: the whole earth and sea, the air and the starry heavens, are all full of the goodness of God the Spirit.—But in the gospel of Christ, which is a revelation of the Spirit—all the lost prospects of goodness are restored with additional beauty and lustre; this renders the Holy Spirit the most lovely Object to all true believers in heaven and earth: thy Spirit is good, lead me into the land of uprightness, Psal. cxliii. 10.

GOD the SPIRIT is full of LOVE, GRACE, MERCY and PATIENCE: We read of the love of the Spirit, Rom. xv. 30. He is the Spirit of Grace, of all grace to all believers: his mercy endures for ever, and his patience to us provoking creatures, is never wearied out or comes to an end till he brings us to heaven, where there will be no need of the exercise of it to eternity.

3. GOD the SPIRIT is glorious in HOLINESS. Holiness is the shining purity of all the divine perfections and operations. God is light, and in him there is no darkness at all. Light is not only an emblem of knowledge, but likewise of purity and happiness. No matter is so pure

pure as light, and therefore this is a beautiful resemblance of the purity of God the Spirit. All his thoughts are holy, all his purposes are holy, all his actions are holy, all his influences upon the souls of his people are designed to produce and cherish the beauty of holiness towards God and man. He is stiled in a great variety of scriptures with the highest emphasis, the HOLY SPIRIT.

4. God the SPIRIT, is perfect in justice. Justice is an ardent regard for the rights of God: with a determined purpose, never for one moment, to part with those rights, but maintain them inviolate to eternity.

God is essential justice: he is pure and perfect justice: he is the original fountain of all justice: he is eternal and immutable justice: God the Spirit is righteous in all his ways, and holy in all his works, Psal. cxlv. 17.

5. God the SPIRIT is TRUE and FAITHFUL. He is true in his ESSENCE, in opposition to non-entity, and unexisting fiction—He is true in the CONCEPTIONS of his understanding, in opposition to error or mistake in the nature of things: it is impossible for him to form one erroneous apprehension.—He is true in his INTENTIONS in opposition to hypocrisy and deceit,—He is true in his EXPRESSIONS in opposition

tion to falshood or speaking contrary to truth shining in his mind with a design to deceive:— He is true in his actions in opposition to unfaithfulness. He is the GOD AMEN Deut. xxxii.

4. The GOD of truth, and it is said that every believer shall bless himself in the GOD of truth: and swear by the GOD of truth, or swear by the GOD AMEN. Isa. lxv. 16. He is stiled the Spirit of truth, John xiv. 17. And again, the Spirit of truth, xv. 26. Yea, further we are told the SPIRIT IS TRUTH, 1 John v. 6.—This glorious attribute removes from our conceptions all ideas of fiction, error, hypocrisy, lying and unfaithfulness in the Spirit of GOD, and proclaims him to be the essential original, pure and perfect, eternal and immutable TRUTH. He alone can make us sincere enquirers after truth, and put us into the sweet possession of the eternity and immutability of truth in opposition to all the errors, scepticism and sophistry that are now in the world.

6. GOD the SPIRIT is SELF-SUFFICIENT, and ALL-SUFFICIENT.

HE is equally independent and SELF-SUFFICIENT with GOD the Father and GOD the Son. His existence is necessary and cannot be otherwise. Men that know not GOD may think him to be a creature and as much dependent on GOD for his existence as a fly, a worm, or a sparrow, but

but those that know him to be **Jehovah God**, they know that his existence and manner of subsistence in the undivided being of God, is eternal; and as necessary as the existence of God the Father and God the Son.

He needs nothing without himself to make him happy: His existence is most glorious and independent of all Beings: He existed millions of millions of ages, even from all eternity, before any creature existed: He was then self-sufficient for his own happiness, and satisfied and pleased with his most wonderful manner of subsisting with love and joy in the divine Father and the divine Son. He has all the good of the Godhead in his possession, and these three adorable Persons have infinite good within themselves to give each other the most exquisite and eternal delight. O! what a noble beautiful and affecting conception of the three adorable Persons in the divine nature is discovered to us in the glorious gospel of Christ.

God the Spirit is **ALL-SUFFICIENT** for the happiness of the whole world of redeemed souls. He has goodness, love and grace enough within himself to communicate to his people, he is able to do all that he pleases. He is every way sufficient to fulfil all the promises in the covenant of grace: and he will certainly do it.

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He has laid himself under eternal and infallible obligations to fill his people with grace and glory: He has all the deepest depths of grace in the heart of God the Father in his possession, and at his own disposal: He has all the grace and glory bought with the blood and righteousness of God the Son in his hands, and as his gift, and you may depend upon it with the most confident expectation and joy, that the Spirit of God will give a good account of every drop of light, life, grace and strength designed for us in the Father's love, and in the real, the perfect and precious redemption of the Lord Jesus Christ. God the Spirit will never keep back or defraud us of one sparkle of grace and comfort, to which we have a most just right through the divine and infinite righteousness, the divine and infinite satisfaction of the eternal God Christ Jesus.

7. GOD the SPIRIT is absolute in PERFECTION, HAPPINESS and GLORY.

He is so *perfect* in all his natural and moral attributes, that it is impossible for him to receive any addition to his perfections throughout eternity. He is so happy as to want nothing more for ever, nor can he possess higher degrees of happiness.

Hap-

Happiness consists in pleasure—and he has all the pleasures that a God can feel. Misery consists in pain, disgrace, slavery, poverty, weakness, losses, crosses, disappointments, ignorance, moral evil and despair, destruction and a lingering tormenting death. All these are incompatible with the boundless and eternal happiness of God the Holy Spirit.

GOD the SPIRIT must be HAPPY, because he possesses all the ingredients that constitute happiness. Does happiness lie in vast power and dominion? He has all power in heaven and earth, he is almighty. Does happiness consist in immense riches? he has all the riches of time and eternity. Does happiness spring from great wisdom and knowledge? he has all the treasures of wisdom in God. Does happiness lie in honour and fame? his honour endures for ever; and his fame will be proclaimed through eternal ages: all sacred men and holy angels will for ever celebrate his praises. Does happiness consist in unbounded pure pleasures? the Holy Spirit possesses all the pleasures of an infinite God. He delights in the divine Father: he delights in the person and offices and glory of the divine Son, and those sacred persons equally delight in the Blessed Spirit. And he rejoices in all his temples, the souls and bodies of true christians, and takes an infinite pleasure in doing them good. O! what an ob-

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ject of joy, to us is the happiness of the Holy Spirit.

THE DIGNITY OF THE HOLY SPIRIT.

This is a state of honour and happiness arising from a consciousness of his own infinite perfections and a sense of his importance and consequence to the other persons in the Godhead, and a knowledge of his infinite consequence to the universe, especially to the happiness of men and angels.

THE TASTE OF GOD THE HOLY SPIRIT.

This consists in his clear knowledge of every beautiful and noble object in heaven and earth; and in his complacency in all the kinds and gradations of beauty and goodness: attended with an aversion and distaste of all the various gradations of moral evil and deformity. From this clear sense of the sublime and the beautiful, and a propensity to diffuse happiness, arose the creation of heaven and earth, of men and angels: and from the same principle of divine taste arose the volume of inspiration and the work of holiness and beauty in the souls of his people; all the lovely graces that have adorned patriarchs, prophets, apostles and martyrs, arose from the holy taste and benevolence of the Spirit of God.

THE PREROGATIVES AND GLORY OF THE HOLY SPIRIT.

A prerogative is some peculiar distinction
and

and honour demanded and deserved by a person in preference to others.

The grand prerogative of God is that special pre-eminence which he hath above all persons in the whole creation, in right of his royal dignity.

This prerogative is the right of God the HOLY SPIRIT, equally with God the Father and God the Son.

The prerogatives of God the Spirit, are either direct, or incidental and additional : His prerogatives are direct in the highest degree as he is possessor of all possible and infinite perfections.

The direct prerogatives of God the Spirit are such essential parts of his character as are rooted in and spring from his existence, nature and dignity as God, considered in himself without any extrinsic circumstances and favours given by him in creation, preservation and the blessings of special goodness bestowed on his creatures.

The direct prerogatives of God the Spirit are such as regard his eternal dignity ; including his sublime attributes of personal sovereignty, absolute perfection and perpetuity of empire, over all creatures in all worlds.

The prerogatives of God the SPIRIT, regard likewise his infinite authority in the executive part of his government among all rational creatures in all worlds—and his revenue or royal income of esteem, veneration and love, which he has an eternal right to demand of all his immortal creatures in heaven, earth and hell, to eternity.

And this royal revenue of praise, consists in the highest adoration of his attributes—admiration, even to astonishment and rapture at the sight of all his works—and boundless gratitude for all his blessings of nature, grace, and glory.

The GLORY of God the HOLY SPIRIT.

His glory arises from the clear discovery of all his perfections in their utmost BEAUTY at ONCE: it is the united assemblage of all his attributes, or their most illustrious appearance in all his works of creation, above and below—in all his preservation and government of his new creation, and in all his applications of the redemption and righteousness of Christ. Let us be zealous for the dignity, prerogatives and glory of God the Holy Spirit, let us form the most sublime conceptions, of his grandeur: let us preserve the most enlarged and generous ideas of his person and offices, as a teacher and comforter of our souls; and let us exercise the most
ardent

ardent, sweet and boundless affections to him, as he is the perfection of beauty : the more his bold and bitter enemies treat him with CONTEMPT, and endeavour to degrade and diminish him to a cypher or unexisting fiction, the more may we love him, bless ourselves in him, as the God of truth, and make him our daily and hourly boast and glory.

The PERSONALITY of GOD the SPIRIT.

A divine Person is one single subsistent in the GODHEAD, having an Understanding and Will, and with a power of distinct operation.

A divine Person is an intelligent agent, not divided nor distinguished into more intelligent agents, having the same distinctive characters.

Upon the whole—a DIVINE PERSON is one single subsistent in the GODHEAD, possest with understanding and will and power of distinct operations, yet never divided into more such subsistents, or existing seperately from the other divine Persons, but being one with them in natural and essential properties, is together with them, the only living and true God.

Let us now prove this glorious and important truth which is unknown to multitudes of nominal christians, denied by many, greatly
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misunderstood by others in the professing world, and sorry I am to say it, greatly neglected, or little considered by true believers themselves, although they are under such infinite obligations to love and honour him.

**Scripture DEMONSTRATIONS of the real PERSON-
ALITY of GOD the HOLY SPIRIT.**

DEMONSTRATION I.

The acts and operations of the Spirit, with respect to the other Persons in the GODHEAD, shew him to be a real divine Person.

The Spirit searches all things, even the deep things of God; that is, he accurately knows them, just as when God is said to search the heart: it does not denote his ignorance of the heart, but his clear and accurate knowledge of man to the very depth of his Being:—He shall take of mine and shew it to you, John xvi. 14. This clearly proves that the Spirit is a distinct person from Christ, whose things he takes and shews to us, and whose person he glorifies.

DEMONSTRATION II.

There are personal acts ascribed to the Holy Spirit, in scripture, which cannot possibly be-
long

long to God the Father, acting by his Spirit, and therefore the Holy Spirit is a real divine person.

This Argument I take to be unanswerable, says the great and judicious Hurriou; and that all the craft and sophistry of the adversary will never be able to evade it. See Hurriou on the Spirit, p. 218.

The Spirit proceeds from the Father, John xv. 26. Can it be meant of the Father's proceeding from himself? The Spirit is another comforter sent from the Father, John xiv. 16. Can the Father be sent from himself? It is the Father will send him in the name of Christ, xiv. 26. Can the Father send himself in the name of the Son?—God is said to have sent forth the Spirit of his Son, Gal. iv. 6. Can the Father send forth himself? The Spirit makes intercession for the saints according to the will of God, Rom. viii. 27. Can this intercession be the act of the Father interceding with himself? The Father is never represented as making intercession. Christ says of the Holy Spirit, he shall receive of mine and shew it unto you, John xvi. 14.—Did the Father receive of the things of Christ and shew them to the apostles?—It is said of the Spirit he shall speak but not of himself, xvi. 13.—Does God the Father speak but not of himself? Now from all these
seven

seven or eight instances it appears as clear as the light of heaven, that there are *personal acts* ascribed to God the Holy Spirit in scripture which cannot possibly belong to God the Father acting by his Spirit, and therefore the SPIRIT is a REAL DIVINE PERSON, which was the truth to be clearly and invincibly demonstrated.

DEMONSTRATION III.

He to whom the definition of a DIVINE PERSON belongs, is a real divine Person, but to the Holy Spirit, the definition of a real divine Person belongs—therefore HE is a real divine Person. A real divine Person is a subsistent in the divine Nature, to whom belongs understanding, will, and distinct operations.

The Holy Spirit, is a subsistent in the GOD-HEAD; or, he is One who exists—He is the eternal Spirit, therefore he ever exists. In his Name, believers are to be baptized to the end of the world; therefore he has a real existence: otherwise they would be baptized into the name of an unexisting fiction—an idol which is nothing in the world. He gave being to all things: He still upholds the whole creation every moment:—therefore he really subsists:—He subsists in the divine Nature:—He is that Spirit which is in God, and is truly God, as

we

we have before proved, he has an infinite understanding, he searches the depths of the unfathomable God, he knows all the sciences of men, and grasps in his vast mind, all the knowledge of angels, men, and devils: he inspired all the prophets and apostles, and is the sole fountain of all the gifts in the church of Christ.

He has a WILL, as appears as clear as ten thousand suns in all his commands and injunctions, and from that striking text, he divides to every man severally as he will, 1 Cor. xii. 11. He has a power of distinct operation as appears from his incessant and astonishing works in the visible world, and in all the NEW CREATION every moment, all through the church and ministers of Christ. View these expressions—to come,—to hear,—to speak,—to teach,—to testify,—to inspire the scripture,—to lead into all truth,—to reprove,—to comfort,—to sanctify,—to lead,—to guide,—to bear witness,—to change into the glorious image of God,—to preserve to the end,—to give eternal life. All these sixteen instances are personal acts, and taken in one grand view, can be the actions of no other than a divine and infinite person, who is the true, the sovereign, and most absolute Jehovah God.

What conclusion can we naturally draw from the whole but this!

I

That

That there is such a divine, infinite, glorious person as the Holy Spirit, who is the author and finisher of all those glorious works, and that to suppose to the contrary, and to explain them by figures and allegories, is to turn the Holy Spirit of God into a cypher and deceiver—the gospel into a fable—and the christian religion into a mere shadow and fancy,—therefore let us resolutely hold fast the scripture doctrine of the true and eternal personality of the Spirit of God. Let us study the scriptures with the most fixed and inflamed attention, and never for one moment give place to the sworn enemies of God the Holy Spirit.

DEMONSTRATION IV.

The Holy Spirit is a real person, because the distinctive personal characters, as I, THOU, HE, are ascribed to him in scripture.

It is the Holy Spirit who said your fathers tempted ME, proved ME, and saw MY works. I was grieved with this generation, Heb. iii. 7. Psalm xcv. 9—11. Here are the personal terms I, ME, MY, Whom shall I send? Isaiah vi. 8, 9. this is applied to the Holy Spirit, Acts xxviii. 25, 26. The Spirit of God said to Peter, I have sent them, Acts x. 19, 20. Is not here a person distinct from Peter who was spoken to?

—The

—The Holy Spirit said separate to MR Barnabas and Saul for the work whereto I have called them, Acts xiii. 1, 2. Now to apply all the above things to a more faculty, power, or property of God, as the Socinians do, is most irrational and absurd, yea, it is the first-born of all absurdities in that most corrupt and detestable scheme which is the most venomous corruption of the christian religion.

DEMONSTRATION V,

That the Holy Spirit is a real person appears from that glorious act of worship, BAPTISM.

BAPTISM is one of the most sublime acts of worship that can be paid and offered to God in this world.

DEMONSTRATION VI,

Worship consists in expressing our deep and ardent esteem and veneration of the natural and moral attributes of God.

The primary ground and reason of this worship is the essential dignity of the divine nature.

The foundation and reason of the act of worship in baptism, is the revealed will and positive appointment of God; but then we are always to remember that God never will part with

the glory of divine worship so as to have it given to a creature.

The Spirit of God is never represented as a worshipper, but he is placed on an equality with the Father and the Son, in that commanded act of worship, BAPTISM.

And in this act we do as much acknowledge the Spirit of God to be a person, as we do that of the personality of the Father and the Son; and in baptism, we consecrate our souls to the Spirit of God as a person of infinite understanding and will, of infinite majesty, dominion and glory, and in this view baptism appears to be a most glorious, sublime, and beautiful act of worship, as any that can be performed in the church of God.

DEMONSTRATION VI.

The gracious act of bearing witness with our spirits, or to our spirits, that we are the sons of God, evinces the personality of the Holy Spirit.

A witness must be an intelligent agent, a person of clear knowledge of the fact attested: a blind witness is good for nothing: and a false or a mistaken and erroneous witness, is worse than nothing: a good witness must have wisdom

dom and integrity to declare the truth, the whole truth and nothing but the truth before God.

Our minds are weak and wavering : dark and confused every moment : the violence of unbelief, and the art and malice of the devil, will confound all our attempts to settle affairs between God and our own souls : we never shall come to a sound conclusion that we have a real interest in CHRIST, until we have the light and evidence of the Spirit shining strongly in the mind and enabling us to compare our hearts with the word of God, and thus discern that the new nature described in Scripture, is most undoubtedly created in our souls, and is a most assured token of our right to call Christ our own God and Saviour to eternity.

DEMONSTRATION VII.

Personal affections are ascribed to the Holy Spirit in the scripture, therefore he is a person.

He is said to have love, Rom. xv. 30. he is said to be vexed, Isaiah lxiii 10. we are exhorted not to grieve the Holy Spirit, Eph. iv. 30. to talk of a loving power, a vexed power, a grieved power which has no understanding or will, is to speak without the common sense and reason of one of

of the savages of America : a blind power, an un-
intelligent power can never be said to be grieved,
vexed, or to love : the Socinians who assert that
the Holy Spirit is nothing but the power of
God, plainly shew that they are resolved not to
use the understanding of a man.

DEMONSTRATION VIII.

The Holy Spirit hath personal powers as-
cribed to him in Scripture, therefore he is a
real person.

Here we read of the mind of the Spirit, Rom.
viii. 27. is this the mind of a blind unintelligent
power ? he is said to be a spirit of wisdom and
understanding resting upon Christ, Isa. xi. 2.—
Is this a blind unintelligent power ?—Paul says
the things of God *knows* no one but the Spirit
of God, 1 Cor. ii. 14. The scripture represent
the Spirit of God as having a WILL, 1 Cor. xii.
13. and whatever is endowed with an intelligent
will, is a person, as Dr. Owen in his admirable
treatise on the spirit, observes, page 57, fol.—
The Holy Spirit acts with the utmost freedom
of will in regenerating the souls of men. As the
wind blows where it lists, so is every one that is
born of the Spirit, John iii. 8. of his own will
begat he us by the word of truth, James i. 18. to
talk of the will of an efficient power, that is no
person, is to talk without sense or reason.—

This

This text, "dividing to every man severally as HE WILL," ascribed to the one and self same Spirit, carries in it so clear a distinction of the one Spirit from his VARIOUS GIFTS, and such strong expressions of his FREE CHOICE and communications which are acts of will as well as power, that the adversaries of the PERSONALITY of the Holy Spirit are here driven to their miserable shift of PROSOPOPEIAS and figures heaped one upon another, which is the last support of a desperate cause.

A will is ascribed to the Holy Spirit in those places where he is said to command, to call, to send forth, forbid or not to suffer or permit a thing to be done.—And to suppose a blind efficient power should thus see, judge, chuse and determine, is absurd in the eye of all common sense.

Let us believe and hold fast this most glorious article of our faith, the real PERSONALITY of the Holy Spirit. Let us take heed for our lives and souls not to grieve the Holy Spirit; that is, let us do nothing, let us say nothing, let us think nothing that may give him just cause of offence—which we do when we form erroneous conceptions of his person, attributes and actions in the great work of our eternal salvation.—On the other hand, let us strive to attain the most extensive and grand ideas of his eternal divinity and operations; the most sublime

lime conceptions of his person and works, are always most pleasing to his taste, and low and grovelling apprehensions of his attributes and actions are the object of his disgust and abhorrence.

Let us seek to walk in the Spirit every moment, and be actuated by the Spirit: the infinitely wise, gracious, and faithful Spirit, is the fittest and best guide into the whole system of revealed truth, residing in that grand repository of all truth, the eternal Son of God, the great prophet of the church in all ages, and who will be the seat of all truth to eternity.

O ! believers, what rich comfort may you find for your poor weak dejected souls, in the presence, the love, the clear teachings and faithful assistances of God the eternal Spirit ! cleave to him with your whole will and fixed attention every moment of your lives, labour after habitual love to him, and joy in him without bounds and without end.

DEMONSTRATION IX.

The personal works which he performs, is a clear evidence of the personality of God the Spirit.

The creation of the universe—the formation of the bodies and souls of all mankind—the

the most wonderful work of all, the creation of Christ's whole human nature—the work of the ministry, and the new creation in the souls of all true christians.—These are the works of a God, and demonstrate the Holy Spirit to be a true and real person distinct from the Father and the Son.

The creation of the visible world is ascribed to the Holy Spirit. The Spirit of God moved upon the face of the waters, Gen. i. By his Spirit he has garnished or adorned the heavens with all the stars, Job xxvi. 13. He that built all things is God, Heb iii. 4. Who hath directed the Spirit of the Lord in creation? Isa. xl.

The FORMATION of the bodies and souls of all mankind is the work of the Spirit, which shews him to be a divine person. The Spirit of God has made me, Job xxxiii. 4. There is a spirit in man, and the inspiration of the Almighty giveth understanding, Job xxxii. 8. God formeth the spirit of man within him, Zech. xii. 1. We are fearfully and wonderfully made, Psal. cxxxix. 14.—The beauty and elegance of the human body are finely described by the pious Hervey, Dial. XII. which can never enough be read and admired; that man is a monster of ingratitude who denies the personality of his Creator.

The CREATION of the human nature of Christ is the work of the Spirit and evinces him to be a divine person.

The Holy Ghost shall come upon thee, Luke i. 35. What knowledge, what wisdom, what power, what immense goodness must be exercised by the Holy Spirit, in forming this most wonderful and beautiful structure of Christ, which excels in glory all the other works of God.

The formation and furniture of all gospel ministers, is wholly the work of the Holy Spirit, and clearly shews HIM to be a DIVINE PERSON.

All our natural powers are created by him.— All genius for study and preaching, or that aptitude for excelling in thought, invention and expression, is entirely from the Spirit of God.— All that bent of mind to delight in the study of the scriptures, and to preach in an instructive, tender and evangelical strain, is wholly the gift and work of the Holy Spirit. He is the LORD of the Harvest, who fitteth up and sends forth all the true labourers, Matt. x. He said, separate for me *Ἀφῃρισάτε μοι* set apart to me Barnabas and Saul, to the work whereto I have called them, Acts xiii. 2. Every true preacher owes all his talents of nature, genius and taste of beauty,

beauty, grace and usefulness; entirely to the Holy Spirit, and therefore he ought to have all the glory.

The NEW CREATION in the souls of all true Christians, is the work of the Holy Spirit; and this evinces HIM to be a divine and eternal person. The grand work of regeneration, conversion, effectual calling, sanctification, comfort and final perseverance, is all ascribed to the Holy Spirit as the primary agent in the kingdom of grace. And this cannot be the work of any other but an intelligent voluntary agent, even a real person.

There are many other things that are affirmed of him, which are the works of an INTELLIGENT AGENT, as to come—to hear—to speak—to teach—to testify—to comfort—to bring to remembrance—to make intercession—to sanctify—to search the deep things of God—to glorify Christ by taking of his things and shewing them to men, which are personal actions, or the acts of a REAL PERSON; for as the learned and accurate Dr Pearson observes, “ These are so many descriptions of a person, a person hearing, a person receiving, a person testifying, a person speaking, a person reproving, a person instructing.” See his excellent treatise on the Creed. p. 310.

Now for any man to ascribe all the above actions and works to an unintelligent blind power, is the utmost folly, madness, and outrage on the nature and truth of God.

DEMONSTRATION X.

The Holy Spirit is a personal object, or an object of such acts as are proper to a PERSON.

The sin against the HOLY SPIRIT, is a sin distinct in itself, and in its awful punishment, from all the sins committed against the Father and the Son.

Otherwise how could it be said, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit, shall not be forgiven to men," Matt. xii. 31. Were not the Holy Spirit a PERSONAL OBJECT distinct from the Father, the sin committed against him could not be distinct from those committed against the Father.

The sin against the Holy Spirit, which shall never be forgiven, consists in malice and proud contempt, settled into an habit eternal as the soul, a malice immortal as our existence. The word that we translate DESPITE, Heb. x. 29, signifies proud malicious contempt, a settled habit of malignant hatred, just in the spirit and temper of hell.

This

This sin against the Holy Spirit which God resents above all other crimes, and hath made it absolutely unpardonable, is not a simple act of transgression, but it is a compound of all the mischief and malignity that ever was, or ever will be found in the heart of man.

It consists in rejecting and opposing the grand essential truth of the gospel: the DIVINE and INFINITE SATISFACTION AND RIGHTEOUSNESS OF CHRIST, clearly represented by the Spirit of God in the gospel, in its truth, goodness and beauty; and a man is guilty of this sin when he avows with a malicious mind and will, his utter rejection of it all the days of his life; and it always issues in a BITTER CONTEMPT of the Spirit of God, and a fixed resolution to be damned a thousand times, rather than be indebted to Christ's blood and righteousness for life and salvation.

This is the unpardonable sin against the Holy Ghost; and no men upon earth approach so near to it as the unhappy infidels of great Britain. May God of his infinite mercy grant them repentance unto life, otherwise they will feel a despairing dread of God and a malicious mind against the Holy Spirit to all eternity.

Every sensible person who seriously considers the above crime, must conclude that the Holy Spirit

Spirit is a distinct PERSONAL OBJECT, or a person distinct from the Father and the Son, as he is the object of that blasphemy which is said to be against him: but if this blasphemy was only against a faculty and power of the Father, it would be as directly against the Father, as against the Holy Ghost; hence it appears, that the Holy Spirit is not a power of the Father, but a person distinct from the Father, this arises up to clear and invincible evidence.

The Spirit of God is said to be grieved or offended, to be vexed, tempted, rebelled against, lied to, and resisted—to talk of a grieved, offended, vexed, tempted, efficient power which is not a person, is to talk without common sense, and is actually an outrage on the human understanding.

DEMONSTRATION XI.

The personality of God the Holy Spirit may be evinced from the gifts and eternal rewards he bestows.

Eternal life is the gift of the Spirit of God—and this consists in eternal holiness and eternal happiness: who but a person divine and eternal can give all the holiness and happiness of heaven? Gal. vi. 8. He that soweth to the Spirit shall of the Spirit reap life everlasting. We read,

read of divers gifts of the Holy Ghost, Heb. ii. 4. of a diversity of gifts from the same Spirit. Now these gifts and this infinite reward of grace is bestowed by the Spirit of grace, who is an intelligent voluntary agent, who is not a figurative but **REAL PERSON** : personal acts must proceed from a personal agent, for what idea can we have of gifts and rewards given by an unintelligent efficient power ! The Spirit of God is a real eternal divine person, subsisting from eternity to eternity in the **ONE undivided BEING or DIVINE NATURE.**

DEMONSTRATION XII.

The personal honours given to God the **HOLY SPIRIT**, prove him to be a real person.

We ought to have observed before that remarkable Passage in our **LORD's** discourse in which he gives the personal pronoun **HE**, to the Holy Spirit, no less than **NINE** times in the compass of three verses, John xvi. 13—15. Now would the Lord Jesus, the God of truth, thus personify an unintelligent efficient power, and unavoidably lead us into a gross error ? let an infidel believe this who has no esteem or veneration for the spotless and divine character of the Son of God !

All

All the honours and glories that can possibly be given to God the Father, and God the Son, are included in that one grand act of instituted worship, BAPTISM; it includes SEVEN IDEAS, adoration—self-consecration—subjection of the will and conscience to the divine sovereignty—repentance or godly sorrow for sin—delight in the beauty and sweetness of God's nature—zeal for the divine honour—gratitude and praise for all the blessings of God in time and eternity.

These are the glorious actions included in baptism, and they are equally demanded, and equally paid by true believers to God the Holy Spirit, and there is not the least ground or reason for with-holding one of these acts of the soul from him.

We do adore thee,—O divine Spirit of wisdom and love—we consecrate all our powers to thy sovereign pleasure—we subject our conscience and will to thy holy will—we do bitterly repent that we have ever affronted and grieved thee—we feel an unbounded delight in thy beauty and grace—we have an eager desire to see thy glory displayed as bright as ten thousand suns—and are grieved to see thee dishonoured by thy wicked and malicious enemies—and we love to give the highest praise to thy divine and immortal majesty, world without end. Let the whole creation praise thee, for all nature is thy temple,

temple, all space is thine abode, all angels are thy production, all believers are thy peculiar habitation; let therefore all christian preachers and people cry out every hour HALLELUIA! the LORD GOD omnipotent the blessed Spirit reigneth, and may God the Father and the Son resound through heaven and earth, amen, and amen.

The SUM of the EVIDENCE or Proof that the HOLY SPIRIT is a Distinct real PERSON in the undivided BEING of GOD.

The acts and operations of the Spirit with respect to the other persons in the GODHEAD—the true definition of a person belongs to the Holy Spirit—the distinctive personal characters, I, THOU, HE, are applied to him. He is introduced in the form of baptism as a real person—his bearing witness to our spirits, proves him to be a person!—Personal affections and dispositions belong to him—personal powers and properties as a mind, understanding, and will, are ascribed to him—personal works, or such works as none but a person can perform, are ascribed to him.—He is the object of such acts as none but a real person can be the object of.—He bestows such gifts, and eternal life itself, which none but a real person can give—and such honour and glory are ascribed to him as belong to none but a true, real, and divine person.

person.—These! these are the clear evidences the uncontrollable, invincible and triumphant evidences of the eternal personality of God the Holy Spirit.—And we eternally defy his enemies to overthrow them.

INFERENCES FROM THE ABOVE EVIDENCE AND DEMONSTRATIONS.

1. What personal regards are due to the **HOLY SPIRIT!** **HE** is a real infinite Person, and therefore is to be treated as such, by all Christians, and will be treated as such by all who wish to be found amongst his real friends, and who desire never to be in the number of his artful and bitter enemies.

2. Let us with ardent purpose of heart, glorify **HIM** who not accidentally or of necessity or occasionally, but freely, willingly and most generously, with infinite knowledge and choice, undertook to prepare the saints for and bring them safe to glory! Whose work could this be but **HIS** whose understanding is infinite, whose goodness to men passes knowledge, and whose power is almighty? Let us own **HIM** and love **HIM**, and give **HIM** the utmost glory!

3. Let us improve the love and faithfulness of the **HOLY SPIRIT.**

He

He is the Comforter against the guilt of our most malignant sins which we abhor more than hell—He is the Comforter under the most difficult actions and services—and he is the ever present Comforter under the utmost pressures of affliction——our Comforter against the fiercest temptations—and the most formidable approaches and terrors of death.—See these things displayed in the most delightful manner by Dr. Owen, in his third part on communion with God, 4to 1657, Chap. IV. p. 290—294. God is love, the Spirit is God, therefore he is love, infinite love; such as dwell in his love dwell in God, and God in them, one hour's communion with God the Spirit, will baffle a thousand cavils against his deity and personality.

4. Let us apply to the Holy Spirit, as the Spirit of life, truth, comfort and beauty.—As the author of the first spiritual life, and of all vital influences every moment. He is the Lord and giver of life, and with him is the fountain of life, and in his light we shall see light, we may, and ought when we find ourselves in dead frames, apply to him to give us fresh supplies of life to all our powers—to all our graces—to our spiritual taste and affections—to reveal more truth to our understandings by the medium of the holy scriptures, or in other words, to strengthen and illuminate our conceptions of God and his divine revelation.

THE MISSION OF THE HOLY SPIRIT,

PRELIMINARY CONSIDERATIONS.

1. This Mission of the Holy Spirit, does not include his many and great works performed by him before the incarnation of Christ.—Such as the works of creation—the inspiration of the prophets—the whole administration of providence for four thousand years—with all his glorious works in the Jewish church and people, in prophets, priests, heroes, and kings. He was the author of the HIGH VIRTUES from Adam to the incarnation.

2. For a long time before his grand mission, the Holy Spirit had withdrawn his presence from the Jews in a great measure—that is, from Malachi to Christ, which was a dark period of time for about four hundred years.

3. As the greatest darkness of the night precedes the dawn of day, so when Christ came, there were some dawnings of the Spirit previous to his solemn and glorious Mission.

TEN VIEWS OF THE MISSION OF GOD THE HOLY SPIRIT.

1. The Mission of the Holy Spirit is exclusive of every thing inconsistent with his deity
and

and divine personality.—That the Holy Spirit is true God and a real person, hath been proved beyond the power of confutation, and no man will attempt to disprove it, but to his own confusion.

The Mission of the Holy Spirit does not imply change of place or local mutability, for he who is in all places at all times, cannot properly be said to change place or be sent out of one place into another. Whither shall I go from thy Spirit? Psal. cxxxix. 7.

The Mission of the Holy Spirit, does not imply his inferiority in nature, or in original dignity and power to the Father or Son.

Equals may and often do send each other by consent.

2. The Mission of the Holy Spirit, by Christ, from the Father, proves him to be a person distinct from the Father and the Son.

This is evident to the common sense of every true christian in the world.

3. It was needful and expedient that the Holy Spirit should be sent. The world was all in darkness, and God was less known upon earth, than in hell, for four thousand years—the

the church was exceedingly small and in a sad twilight before the day of Pentecost.

Christ's bodily presence on earth after his resurrection was not so necessary, nor so gloriously useful as the omnipotent presence of the Holy Spirit.

The Apostles were in a sad state of despondency and darkness at Christ's departure into heaven.

By this Mission there was a most glorious discovery in facts, of three intelligent agents in the undivided Being of God,

In this Mission, the Father and the Son, manifest the light and beauty of their grace and love to men.—Here we have the tenderest thoughts and affections which were hid in God from eternal ages, all thrown open to the wonder of angels, the admiration and delight of millions of sinners, and to the astonishment and terror of all the powers of darkness.

By this Mission, our eternal salvation is invincibly secured: if it had been left to our own spirits, or to any other spirit inferior to God the Holy Spirit, how certainly had it for ever miscarried, and our souls must eternally have been lost! But in his hands we are safe, unspeakably safe, and we triumph over all opposition for ever and ever.

4. The Mission of the Holy Spirit consists in his signal and beautiful manifestations and operations in our salvation in compliance with the will and appointment of the Father and the Son according to the divine order and œconomy.

There is a certain method and order of proceeding in the work of our salvation mutually and freely agreed upon by the Father, the Son and Spirit, whereby each person takes and performs his part in this most glorious work of God.

The Holy Spirit could no more be compelled to come to regenerate and sanctify us, than the Son could be constrained to come to redeem us: all is done with mutual consent and equal freeness of love.

According to this œconomy, we ought to conceive the Father and Son sending the Holy Spirit with his own most free and cordial consent.

The sending the Spirit, respects his appearance and operations in the souls of men, when he discovered his power and glory at the day of Pentecost, and in the several parts of the church, ever since to this day.

We are not by this Mission to understand any servile office, or work, or inferiority to the Father

ther and the Son, but every thing is consistent with his eternal divine perfections, and infinite dignity as the sovereign LORD GOD — As one equal may be sent by another, and sustain a diversity of office without an inferiority of nature, or original power and dominion.

This Mission is to be referred to the signal or eminent manifestation and operations of the Holy Spirit, for this will distinguish his solemn mission from all his previous works through a period of four thousand years.

This Mission is the joint and equal act of God the Father, and God the Son, and their grace and love to men appears in equal brightness and beauty; consequently a contempt or neglect of the Holy Spirit, must be an infinite affront to all the sacred persons in the divine nature. Tremble, O christian, at the least ingratitude to the Holy Spirit.

5. The Holy Spirit is sent and comes by virtue of the NEW COVENANT, and is given by Christ as the head of the church.

6. There is a difference between the Mission of the Holy Spirit, and other spirits; and between other Missions of him and the grand Mission.

This signal and eminent Mission of the HOLY SPIRIT, was on the day of Pentecost, the most glorious

glorious day that men and angels had ever seen since the creation of the world.

8. The Mission of the Holy Spirit, was not confined to that first and eminent effusion at Pentecost, but extends to the whole church of Christ in all ages, quite down to the restoration and CONVERSION of the Jews and the whole LATTER DAY GLORY.

9. Infinite wisdom and prudence directed a fit time and place, for the grand Mission of the Spirit.

The PLACE, was Jerusalem, where our LORD suffered the greatest disgrace and the most cruel and accursed death : the TIME was, at a public feast of the first fruits, which made this Mission the more public and remarkable.

As the law was given fifty days after the passover, so the Spirit of God was given fifty days after Christ's ATONEMENT, being our propitiatory passover sacrificed for us : and the Spirit came through his satisfaction to write the law in our hearts, and make us free from the law of sin and death.

10. This Mission of the Holy Spirit, was very sublime and glorious ; it carried GRANDEUR and GLORY in all the parts and circumstances of it.

The illustrious appearances, the wonderful gifts of power to speak fifteen different languages to the Apostles, and the sudden and amazing conversion of three thousand souls, and many of them the actual murderers of Christ, gave such a glory to the LORD JESUS, and to the Holy Spirit, as fully answered all the striking predictions of this grand event.

The LORD JESUS CHRIST being ascended to his Father, has committed his whole affairs in the church, and in the whole creation to the Holy Spirit; that the person of the Holy Spirit may be singularly exalted in the church, and in the whole universe:—wherefore the duty of the church now *immediately* respects God the HOLY SPIRIT, who acts towards it in the name of the Father and the Son. See Dr. Owen on the Spirit, P. 25.

The joy and glory of this grand Mission continued for many years after the day of Pentecost.—Five thousand more souls were soon added—and after that myriads or tens of thousands more; Acts xxi. 20. And all these souls were filled with knowledge, holiness, and ardent love to each other; and were clothed with the beauty and glory of God's perfections: they eat their meat with gladness and singleness of heart, praising and giving glory to God, and having favour with all the people, Acts ii. 46, 47.

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The essence of the Spirit could not be seen, but his mission might be seen in its grand effects, in the cloven fiery tongues—the various languages, and the miraculous operations performed by his omnipotent agency, were greatly to the honour of Christ and to his own honour. The power of his grace in changing thousands of souls from death to life, from the habits of sin to the freest dispositions to holiness, and from enmity to God, to love him with incessant ardour; from bearing the image of the devil to the image of God's moral perfections; from an unclean taste to a relish for all that is beautiful in heaven: these works were the glory of Christ and the Holy Spirit, they confounded the devils, puzzled and tormented the bitterest persecutors, and triumphed over the prejudices of the multitude. But O! who can utter all the mighty acts of the LORD the SPIRIT, who can shew forth all his praise?

Uses of the Mission of the HOLY SPIRIT.

1. How desirable and delightful is salvation recommended and applied by the Holy Spirit, acting in the name of the Father and Son!

Here we have the concurrence of the wisdom, grace and love of all the persons in the divine nature, approving and magnifying the GOSPEL SALVATION.

This is the perfection of beauty and love.

2. How desperate and dangerous a SIN is it to degrade or resist the Holy Spirit! it is not a single, but a complicated evil; for as the Spirit of God comes in the name of the Father, and the Son, so he that despises the Spirit, despises God the Father and the Son who sent him, Luke x. 16. The offence runs up as high as heaven, it is not only against the Spirit, but against the exalted Son, yea, against the Father himself, in all his majesty and glory.

Let such consider this, who treat the person and the work of God the Spirit with coldness, or lukewarmness, or contempt.—There are dreadful Scriptures, which lie charged with vengeance against such persons, Heb. x. 29.

3. What love and honour are due to the Father, Son, and Spirit? to the Father and Son, for sending the Spirit on such a blessed design—and to the Spirit, for consenting to come upon this design, and appearing in all his glory to the souls of millions.

Shall we not be filled with love, joy, and praise, when we consider what a rich and glorious gift is sent by Christ to the church, even the Holy Spirit, who comprehends all the blessings of grace and glory in himself, he is the Spirit of
grace,

grace, and the Spirit of glory: let us then love and adore Father, Son, and Spirit, for this unspeakable gift, the COMFORTER of the universal church of God, whom Christ according to his sincere and upright promise, and faithful verbal bond, did send, and does now send to his people from the divine Father.

THE WORKS OF THE HOLY SPIRIT, EXTERNAL IN THE WORLD AND INTERNAL IN THE CHURCH IN ALL AGES OF TIME.

PRELIMINARY CONSIDERATIONS.

1. There are some works of the Spirit which may be called NATURAL, as the work of creation, wherein the Spirit concurred, and wrought as the third adorable person, and not as sent by the Father and Son.

2. A sober, humble, and diligent inquiry into the work of the SPIRIT, is very necessary; so it has been at all times, but NEVER MORE than in our day when men are so full of themselves, and so fond of their own works, that they have excluded the Spirit of God, and his work, from their religion, as their writings and discourses make evident to all the world.

3. It must be owned that to treat of the works of the Spirit is a most difficult and arduous undertaking,

dertaking, the subject is so exceeding sublime that it requires a very clear understanding, and a pure holy taste to treat of his works in a judicious and beautiful manner.

4. We greatly need the assistances of this kind and gracious agent, whilst we speak and think on the works of the Spirit.

5. There is an exact agreement between the WORKS of the SPIRIT, and the WORD of GOD ; and therefore all IMPULSES, REVELATIONS, or pretended operations of the Spirit, which are contrary TO, or have no foundation IN the scriptures, are to be rejected AS ENTHUSIASTIC fancies, OR SATANICAL DELUSIONS.

All our sentiments of the SPIRIT, and his works, must be derived from and consonant to the written word ; whatever is not according to this inspired God-breathed book, is darkness and error, and the DELUSIONS of the DEVIL ; though advanced as NEW LIGHT and farther revelation.

6. There are many and glorious works in scripture, which though they are applied eminently to the Holy Spirit, yet not seperately or exclusive of the Father and the Son : the works of the sacred Three, towards all the creatures being undivided. Let us now take a view of

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THE WORKS OF THE HOLY SPIRIT.

I. The WORK of CREATION is entirely and wholly the WORK of GOD the HOLY SPIRIT.

Creation is the first external action, or amazing work of the Spirit of God, in the first moment of measurable duration.

In which by the exertion of his almighty will, he produced the structure of the universe, for the great end of displaying his infinite perfections of wisdom, goodness, power, holiness, justice and truth, shining brightly in his works.—

And these works were designed to be more and more displayed to thousands of millions of men and angels, through his vast universe, and in every period of time, to the final consummation of all things.

The creation of the world is ascribed to him in the strongest manner in the sacred scriptures.

On the *first* moment of time, HE created the heavens and the earth with the wonders of unbounded space—that space which apparently possesses three of the attributes of God—eternity, immutability, and omnipresence. This is a most mysterious and incomprehensible object. All the philosophers upon earth cannot explain
the

the mode of its existence or tell what it is, or whether it hath any existence or no. I wish the enemies of the Holy Spirit would learn a little modesty, and first try to comprehend space before they attempt to grasp the mode of the divine existence.

The existence of earth and water—the wonders of space—and that most beautiful creature light, were the work of the Holy Spirit.

On the *second* day in one moment, HE created the firmament, or as it ought to be translated the **EXPANSE**; that is, the body of air which surrounds the globe, at least 50 miles high, which we call the **ATMOSPHERE**: hence the winds and storms which are violent currents of air.

On the *third* day in one moment, the Spirit of God divided the earth from the waters, threw up the mountains *, one of them ten thousand feet, another of them fifteen thousand feet, and the loftiest part of the **ANDES** in south America,

* Robert Davidson, Esq. of America, in his excellent treatise entitled Geography Epitomised, in easy verse, observes that the mountains, 1. Vesuvius is 3900 feet. 2. *Ætna* is 10954 feet. 3. Pike of Teneriffe, 13173 feet. 4. Mount Blanc, one of the Alps, 15662 feet. 5. Chimborozo, the most elevated point of the Andes is 20280 feet. The mouth of our largest rivers are objects of astonishment: one of them, i. e. the river of Plate in south America, is 150 miles wide.

rica, twenty thousand feet high, whilst he dug the cavities of the sea equal in depth to the height of the mountains: these are the mighty works of the Spirit of God, and render him an eternal object of adoration.

In another moment on the same day, he created all the trees, plants, and flowers, of which there are reckoned above sixteen thousand different kinds; and they all demonstrate the exquisite wisdom, power, and goodness of God the Holy Spirit.

On the *fourth* day in one moment, he created the sun and moon, with all the planets and moons; comets and fixed stars of which Flamsted gives us a catalogue of three thousand. But our modern Flamsted, the incomparable astronomer Mr Hershall, assured me, May 9, 1785, that he had seen with his grand telescope, in fifteen minutes, no less than one hundred and sixteen thousand stars, that is so many suns shining each by its own light, and perhaps each as great in magnitude as our sun; and all these were created in a moment by God the HOLY SPIRIT: and this is the God who gives us all the spiritual light we have in time and eternity.

On the *fifth* day in one moment, he created all the birds, of which we have five hundred kinds: and in another moment of the same day, he created

all the different kinds of fishes, the numbers of which exceed the comprehension of the human understanding.

On the *sixth* day in one moment, he created all the beasts, both wild and tame, with all the reptiles or creeping things, and all the insect tribes, of which Mr Ray, reckons we have about twenty thousand kinds.

And on the same day, God the HOLY SPIRIT created man, male and female; he breathed into them, living, rational and immortal souls, formed in the image of God's spiritual nature, and resembling his almighty power, infinite knowledge, immense goodness, unspotted holiness, pure justice and truth; and these powers and beautiful qualities enabled man to discern the perfections of God every moment, in all parts of the creation and to give him the continued tribute of wonder, love and gratitude, as the first cause and the last end of the visible and invisible world; of whom, and through whom, and to whom, are all things for ever and ever! amen.

II. PROVIDENCE is another great work of God the HOLY SPIRIT.

Providence consists in the wisdom of the Spirit of God directing all things—his divine will ap-

appointing or permitting all things: and his divine power executing and performing all events.

This providence is really the work of the Holy Spirit, and it hath always been his work every moment for near six thousand years past. The farther evidences and views of it must be referred to the larger volume on the Holy Spirit.

USES and INFERENCES.

1. How fit is the Holy Spirit of God to be Christ's successor and AGENT, to come in his name, and carry on his work! He who is God the CREATOR, is likewise God the COMFORTER: and he will comfort us under pressures of guilt, afflictions, temptations, and the approaches of death.

2. Is the Holy Spirit the great author of creation and providence? then what subjection of soul, obedience of the will, and gratitude do we owe to him!

3. What confidence and comfort may believers draw from the Godhead and personality of the Holy Spirit, when we are ready to sink and despond under a sense of spiritual declensions in the church, or in ourselves. He gives power to

the faint, and to them that have *no might* he increaseth strength, *Isai. xl. 18. 19.*

4. What praise and glory are due to God the Holy Spirit, the maker and ruler of all things ! Let the 148th Psalm be daily applied to the Holy Spirit, praise him all his angels, praise him all his hosts, &c.

III. God the HOLY SPIRIT is the glorious author of all the gifts of eminent wisdom, skill in arts and sciences, courage and strength in things natural, civil and moral.

Wisdom and knowledge for all the curious works of the tabernacle, came from the Spirit of God, *Exodus xxxv. 31.* The plan of the temple and all its wonderful ornaments and grandeur was given to David by the Spirit of God, *1 Chron. xxviii. 12.* Wisdom for civil government came from the same source, *Numb. xi. 25.*

Military courage and strength are all his gift. The fortitude of Joshua and Gideon, with the strength of Sampson, are all ascribed to God the Holy Spirit.

Yea, even skill in the works of husbandry is the gift of God the Spirit, *Isaiah xxviii. 24. 29.*

In a word, all the moral virtues and ornaments of human nature, the powers of genius
for

for eloquence and philosophy have the Spirit of God for their author.

Thus we have considered the works of creation, providence, and the ornaments of human nature, consisting in wisdom, human sciences and arts, with all the HIGH VIRTUES of fortitude, zeal, valour, public spirit, moral justice, truth, faithfulness, and generous beneficence, with a thousand other personal and social virtues; these! these are all the gifts and ornaments of God the Holy Spirit, and for which we owe him the highest wonder, adoration and gratitude!

The farther views of the works of the HOLY SPIRIT, will be amplified in the larger volume—they are all glorious and are such as these—inspiration which we shall briefly consider in a supplement annexed,—from this we proceed to view his MIRACLES—his works upon the human nature of Christ—his sending Christ at his incarnation, and dwelling in him without limits or measure—his extraordinary gifts in the primitive church, i. e. the word of wisdom—the word of knowledge—the gifts of healing, and faith in miracles—prophecy,—discerning of spirits—divers kinds of tongues—the interpretation of tongues, 1 Cor. xii. 8—11. The institution and success of the gospel ministry—the witnessing to the truth of christianity the glorifying

fying of Christ in the world, and in all the churches—these are all the works of God the HOLY SPIRIT.—The very mission and gift of the Spirit, glorified Christ—the testimony he bore to his resurrection, glorified Christ—he glorified Christ by clearing up his character, and wiping off the ignominy of his shameful and accursed death.—His erecting a kingdom for him in the souls of millions of sinners, glorified Christ—his impressing his glorious image and transforming them more and more into his resemblance, glorified Christ—his revealing by the scriptures to believers, the INFINITE MERIT of his blood, the divine and infinite perfection of his righteousness, the grace and love of Christ, and sweetly impressing a SENSE of them upon their souls: this glorifies Christ in a most wonderful manner! O! how precious is Christ when we are under the influence of his Spirit!

To all these add the farther INTERNAL WORKS of his convincing sinners—effecting a vital union at regeneration—discovering pardon, justification, adoption—growth in grace—assistance in prayer—consolation in troubles and afflictions—witnessing to our spirits—and sealing us—leading us into all truth—enabling us to mortify sin and vanquish temptation—preserving us in grace, support in death—opening upon us eternal glory—and the resurrection of our bodies

bodies at the last judgment. O! what wonders upon wonders of the Holy Spirit appear!

THE WONDERFUL WORK OF GOD THE HOLY SPIRIT, IN THE LATTER DAY GLORY!

We are now in the STATE of the church of SARDIS. We have a name to live, and are dead the great things are ready to die away out of the minds of professors, yet there are a few names in Sardis, who walk with Christ in the present day.

In the present state of the church of Sardis, all wise and judicious men must allow that there is but very little spiritual knowledge, holiness, or brotherly love; the church is in the wilderness, confined within very narrow limits, and very obscure, and tarnished with errors and luke-warmness.—The pagan world extensive, the Mahomedan empire standing; the popish world in an horrid state—the Jews in black darkness—the protestant world appears to know little of true religion.—The kings of the earth pay no cordial regard to the church of Christ.—Worldly riches and pleasures engross the minds of millions of nominal protestants, and a general apostacy from Christ draws on apace.—But blessed be God, things will not be always in this sad
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condition.—Popery and mahomedism, arose together, about the year 606; and they will fall together: the reign of the beast is to be no more than 1260 years, so that we may hope for his ruin about the year 1866; that is, in 80 years time.

Then God the SPIRIT will appear in all his distinct PERSONAL GLORY. He is the great agent in the kingdom of Christ. He will exert and display all his natural and moral perfections in the LATTER DAY GLORY. He will pour out astonishing light and knowledge—intense holiness in all its beauty.—Brotherly love in large degrees will take place in the period of the church of Philadelphia, which word signifies the love of the brethren—there will be vast enlargement of the church all round the globe—and its dignity, excellence and glory, will be equal to its extent.—All the enemies of the church must be converted or destroyed from the face of the earth—the kings and queens will all become fathers and mothers to the true church; they will then think it their highest honour to love Christ and his people—great tranquillity and temporal prosperity will take place, and all will be consecrated to Christ.—Perpetuity or a long continuance in holiness and beauty, will be the happy lot of the church—and all the twelve tribes of the Jews will be converted, brought home to their own land, and be at the head of the world; the joy and glory of the whole earth.

IV. The

IV The INSPIRATION of the SCRIPTURES: or, DIVINE REVELATION is a great and glorious work of GOD the HOLY SPIRIT.

Mistaken apprehensions, low ideas and corrupt conceptions of this subject, lie at the bottom of all the errors in the churches of Christ in the present day.

It is a matter of infinite importance to be well instructed and solidly established in this great foundation of all true religion and happiness.

As the watering the root of a flower, a plant, or a tree, causes the branches to flourish and the fruit to grow, so the being well-grounded in the nature of inspiration, and the solid evidences of christianity, is the way to flourish in all the graces and comforts of evangelical HOLINESS.

Let us proceed gradually in TEN STEPS to give a clear account of inspiration.

1. It is reasonable to believe that God can impress his thoughts upon the mind of man, that his Spirit can give us conceptions of the perfections of God over and above what our reason could discover.

2. The manner in which the Holy Spirit communicates ideas, and makes serious impressions on the human mind cannot be fully explained. But this is no reason why we should deny the fact, for the manner in which one man impresses ideas on the minds of ten thousand other men at the same time, cannot be fully explained by the most sagacious philosopher in the world.

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3. We

3. We have abundant reason to believe that the Holy Spirit influenced and inspired those holy men by whom the scriptures were written.

This appears from the exact accomplishment of prophecies, thousands of years after they were delivered and written down for the use of the church. Observe but one instance or two out of a multitude. JOSIAH was prophesied of by name, three hundred and sixty years before he was born. Read 1 Kings xiii. 2. with 2 Kings xxiii. 15.

CYRUS was foretold by name, two hundred years before he was born, Isaiah xlv. 18. xlv. 1—13. See Bp. Newton's admirable Dissertations on Prophecy, 3 volumes, 8vo.

The same inspiration may be proved by the MIRACLES which confirmed the prophecies. Let one instance suffice. Elijah invoked GOD to send fire from heaven to consume his sacrifice, and it was done in a moment, 1 Kings xviii. 38.

Under the gospel, there was the gift of discerning spirits, to distinguish true prophets and prophecies from counterfeits.

1. Let us own and honour the Holy Spirit in this glorious part of his work, his inspiring the prophets and apostles, to know GOD and make him known to man.

Here the deity and personality of the Holy Spirit do clearly and wonderfully appear.

Could

Could we bring into one grand view his whole prophetic work and influence, with what overbearing light and evidence would his majesty and glory appear to us—and as for those men who eagerly make it their business to degrade him, to lessen and debase the inspiration of the scriptures, and despise his operations, let them look to it in a certain day near at hand.

2. Let us learn to value and improve all the parts of divine revelation, for every part was written under the influence of GOD the HOLY SPIRIT. He directed the writers of scripture history, infallibly to write without mistake.

He assisted the writers of the songs and psalms of scripture, and enabled them to speak the language of enlivened imagination and ardent passion, in all their poetic compositions.

He suggested the thoughts and language of the prophetic scriptures, and infused all the knowledge of the doctrines and blessings and promises of grace. Not a man upon earth, nor all the angels in heaven, could ever have started one thought of the truths and promises of the gospel, without the immediate suggestions of the Spirit of GOD. Every act of contempt of the scriptures, is a contempt of GOD the Spirit. Every vile attempt to sink the scriptures in their usefulness and honour, is an attempt to bring GOD himself into a state of uselessness and disgrace.

4. The influences and operations of the Holy Spirit in inspiration, which were at sundry times and divers manners, have been judiciously distinguished into three degrees, direction, elevation, suggestion.

5. The

5. The Holy Spirit always used good and holy men in writing and composing the scriptures, except in two instances, Balaam and Caiaphas.

6. The scriptures were composed under the infallible influence and conduct of the Holy Spirit.

7. The influences and inspiration of the Holy Spirit, laid the foundation of the whole church of Christ through all ages and places of the world.

This thought represents the work of the Holy Spirit as great and glorious beyond expression.

Take away the real and intire inspiration of the scripture, and what would the church be any more than a crowd of wretched sceptics and infidels, without Christ, without hope, without GOD, in the world, and on a level with the most miserable men on earth.

8. The HOLY SPIRIT led the prophets and apostles to reveal Christ in all his beauty, power and glory; and unite and center in him, as the only foundation of the church, and the author of eternal salvation. Here we see no less than nineteen prophets living in different ages of the world, giving out more than fifty distinct prophecies concerning the person, the offices, the states, sufferings, death, resurrection and glory of the eternal Son of GOD—through a period of more than fifteen hundred years, and yet all agreeing without one single error in declaring and pointing out with the utmost precision the same wonderful and glorious object. Let heaven and earth admire and adore the grand author of all these predictions!

9. The

9. The Holy Spirit of God so conducted and directed the rational powers of the prophets and apostles that their writings and discourses were preserved free from error and mistake.

GOD the Spirit gave them a clear understanding to discern truth, a sound judgment free from all prejudice ; a holy TASTE, or a clear sense of those objects which were great and beautiful, true and sublime : he freed them from perverseness of the will, and purified and elevated all their affections, so that they had no prejudices, or false judgments arising from the vicious passions of corrupt self-love, avarice, or ambition, or sensual pleasure: no men were ever so free from all the grand springs of error and mistake ; no men were ever so fully in the possession of TRUTH, pure perfect truth, eternal and immutable truth : and that man who can assert that the prophets and apostles were mistaken, or erroneous in any part of their writings, or have given us wrong conceptions of divine things, that man is guilty of an outrage upon the sincerity, veracity, and faithfulness of the GOD of truth : that man treats the moral character of the true GOD with insult and contempt.

10. GOD the Holy Spirit appears in all the beauty of his natural and moral perfections, in the great work of inspiration, or divine revelation. Here he shines out as an omnipresent, all-knowing and infinitely wise GOD. Here he shines in all his goodness, holiness, justice, and invariable veracity and truth.

Those men who assert that there are errors and mistakes in the prophetic, or apostolic writing, commit an outrage on the moral perfections of GOD the Holy Spirit ;

Spirit; they charge him with a want of truth and faithfulness; they say in effect that he is a false speaker and deceiver: that he has not given us a solid foundation for our faith; that the Spirit of God has been a liar, and that he has deceived the wisest and best of men in all ages: that the eternal God has given a false or rotten foundation for the faith of the christian church, in several periods of time, to this very day, and from this time to the end of the world.—See here what the wisdom of men of corrupt and infidel minds would do for us! but blessed be God, we are saved from their poisonous errors; we revere and adore the character and perfections of God the Holy Spirit, we confide in the sincerity of his heart, in the veracity of his words, and in the faithfulness of his conduct.

His infinite wisdom preserved all the sacred writers safe from all misapprehensions of the nature of things, and the truth of facts, and from all mistakes, as to the fitness, or unfitness of words, expressions, or style: and made the predictions appear plain and clear, when accomplished.

How full of grace and power are many parts of the inspired writings, as all true christians do know in their own happy experience!

What glorious discoveries have we of God, his nature and perfections, his will and his works!

What a wonderful account have we of Christ in his divine person, as JEHOVAH GOD and LORD! in his mediation, offices and glory! and how clear a representation have we of ourselves, in our BEST and WORST state in the inspired writings!

What

What an excellent system of religion has the Holy Spirit given us in the writings of the old and new testament! how sublime are the DOCTRINES! how holy and good are the PRECEPTS! how proper and forcible are the MOTIVES to obedience! how exceeding great and precious and comfortable are all the PROMISES! How pungent and awful are all the THREATENINGS! and in all, what god-like SIGNATURES and marks have we of the wisdom and knowledge, the majesty and holiness, the justice, goodness, and grace, the truth and uprightness of GOD the Holy Spirit, in his great work of DIVINE REVELATION!

What astonishing discoveries of GOD are made by the Holy Spirit in this heavenly volume of the scriptures! but let us never for one moment forget that all the discoveries are made in the person of Christ, and without HIM we cannot have one right and joyful idea of GOD.

All was hid in Christ, even all the treasures of knowledge, and the great and unspeakable riches of the wisdom of GOD,—in pardoning sin—saving sinners—satisfying justice—fulfilling the Law—repairing his own honour—and providing for us a far more exceeding and eternal weight of glory—and all this, out of such a condition as that wherein it was impossible it should enter into the hearts of angels or men, how the glory of GOD should be repaired, and one *sinning* creature delivered from eternal ruin to save sinners through believing—shall be found to be a far more ADMIRABLE WORK than to create the WORLD of NOTHING. Dr. Owen on Communion with GOD, Part II. p. 100. edit. 1657.

That

That we may have a saving knowledge of the properties and perfections of God, attended with consolation, these THREE things are requisite.

1. That God hath manifested the glory of all his attributes, in a way of doing GOOD to us.

2. That he will yet exercise all his perfections and lay them out to the UTMOST in our behalf.

3. That the attributes of God being so manifested and exercised, they are fit and powerful to bring us to the *eternal fruition* of himself, which is our BLESSEDNESS.

Now all these three noble views of God, lie hid in CHRIST, and the least GLIMPSE of them out of HIM, is not to be attained. Dr. Owen, P. 101.

What do we owe to God the Holy Spirit, who is the author of all these sublime and beautiful discoveries of God in Christ, and what tributes of adoration, wonder and praise are due to him on that account! O sing praises to God! sing praises! sing ye praises to God the Holy Spirit with understanding.

INFERENCES and USES.

1. How wickedly ungrateful to the HOLY SPIRIT, and how cruel to the souls of men, are all those persons who reject or pervert divine revelation! The deists deny and reject it. The Socinians and Papists pervert and abuse the sacred scriptures.

We

We have the clearest and best of evidence that the scriptures are from the Holy Spirit, and are of infinite consequence to the glory of God and the happiness of millions of immortal souls: and how determined infidels will answer it to God their Judge, when they are summoned to appear before his burning throne, it behoves them deeply to consider.

2. Let us take heed of all men of corrupt minds who would seduce us from the grand system of truth revealed intirely by God the HOLY SPIRIT.

The Holy Spirit is ONE, and uniform in his doctrine: whatever is contrary to the inspired writings, is therefore from another spirit, an evil spirit whether it be called the light within—new inspiration of enthusiasts, or natural religion of the deists, or the new scheme of the focinians, or whatever other name it goes by, it is not from the Holy Spirit, but the spirit of this world, or the spirit of ~~stan~~ Satan.—All doctrines that

1. Puff up a sinner with pride,

2. Degrade the Redeemer to a creature,

3. Lessen the evil of sin,

4. Encourage boasting in self,

5. Relax our obligations to holiness,

come from the corrupt heart of man and the spirit of hell.

ON THE CONTRARY.**All doctrines that****1. Humble the sinner to the utmost.****2. Encourage a distressed sinner's hope in the richest manner.****3. Exalt and honour the LORD JESUS CHRIST in his divinity, blood, righteousness, and grace.****4. Furnish us with the best means, and the most powerful motives to holiness, and the most generous GOOD WORKS.****5. Are consistent with each other; agreeable to the DIVINE PERFECTIONS; and founded on the ANALOGY of FAITH. All these must be true; and whatsoever can be proved to be contrary to them, must CERTAINLY be FALSE.****THE WORSHIP OF GOD THE HOLY SPIRIT****As the consequences of all the above demonstrations of his DIVINITY, PERSONALITY, MISSION and works of CREATION, PROVIDENCE and GRACE.****Worship consists in a lively sense and joyful acknowledgment of the divine perfections according to the divine will, and not directed by the fancy or the will of the worshipper. If the Holy Spirit is not God, he has no right to any worship at all for one moment to all eternity :**

nity: If he is the true and the most high God, he hath a right to all the worship internal and external that ever was given to God the Father and God the Son. See the admirable demonstration that worship is due and paid to the Holy Spirit, by the Rev. James Hervey in his answer to Martin Tomkins. See Hervey's Letters XXV—XXVII. Vol. I.

Worship may be considered in six views, prayer,—praise and thanksgiving—Baptism which includes seven acts, see page 66—67 and page 80—religious service and submission—a solemn appeal is made to the Holy Spirit in the name of an oath, which is a part of religious worship: limited and restrained to God. I say the truth in Christ, and lie not, my conscience bearing me witness in the Holy Ghost, Rom. ix. 1.—Doxologies or ascriptions of glory to the Holy Spirit, are included in the Doxologies of scripture; and we have examples of doxologies given to the Holy Spirit, by the primitive fathers.

POLYCARP pastor of the church of Christ at SMYRNA, who had been a hearer of the Apostle John.—Speaks thus in a letter to the church at Smyrna. "To thee, with him (Christ) and the Holy Spirit, be glory "now, and unto eternal ages."

Μεθ' αὐτοῦ καὶ τοῦ κυρίου καὶ τοῦ ἁγίου πνεύματος
 Polycarp in Epist. Eccles. Smyr. P. 71.

The church at Smyrna in their letter in which they gave an account of Polycarp's sufferings and death, concludes in these words: "With whom (Christ) be "glory to God, even the Father and the Holy Spirit."

ἡμεῖς οὖν δεῖξαι τὸν Θεὸν καὶ Πατέρα, καὶ τὸν υἱὸν ἀποφασίζομεν.

JUSTIN MARTYR, who lived after Polycarp about the year of Christ 150, in his apology assures us that the christians of his time, " worshipped and adored " the Father, Son and prophetic Spirit."

The same Justin in the 16th chapter of his apology.

Πατέρα τοῦ ἀποφασίζομεν σὺν υἱῷ καὶ πνεύματι. Justin Martyr, Apol. 1. Cap. 6. P. 11. Edit. Oxon.

CLEMENS ALEXANDRINUS, another christian father in the same century, has these words. " Let us give " praise to the only Father and Son, with the Holy Spirit, to whom be glory both now and for ever.

Εὐχαριστοῦμεν, τῷ μόνῳ Πατρὶ καὶ υἱῷ—σὺν καὶ τῷ ἁγίῳ πνεύματι ὡς αἰνῶς τῷ ἐκ—ὡς δεῖξαι καὶ τὸν αἰῶνα τῶν αἰώνων. Αἰνῶ. Clemens Alexandrinus, Pedagog. Lib III. P. 311. Ed. Oxon.

HIPPOLYTUS in the third century has this doxology.

To him (Christ) be glory and strength together with the Father and the Holy Spirit in the holy church, now and for ever, and to the ages of ages, i. e. to all eternity, amen.

Αἰνῶς οὖν δεῖξαι καὶ τὸ κράτος ἀπὸ Πατρὸς καὶ υἱοῦ σὺν πνεύματι, ὡς αἰνῶς ἐκκλησίᾳ καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τοῦ αἰῶνος. Αἰνῶ. Hippolytus contra Noctum, P. 20. Edition of Fabricius of Hamburg.

DIONYSIUS pastor of ALEXANDRIA in the third century, and the greatest man in his age, concluded a letter

letter to Dionysius pastor of the church at **Rome**, with this doxology.

"To God the Father and his Son our Lord Jesus CHRIST, with the Holy Spirit, be glory and power for ever, and ever, amen.

Τὸ Θεῷ, καὶ Πατρὶ. καὶ υἱῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἁγίῳ πνεύματι. ΔΟΞΑ καὶ ἡγεμονία, καὶ κράτος, καὶ τιμὴ, καὶ αἰσιν, τοῖς αἰῶσι τοῖς αἰῶσι, Ἀμήν. Dionysius Alexandrinus, in Basil's book upon the Holy Spirit, Chap. 29. Vol. III. P. 358. Paris Edition.

It is easy to search for and find a great number of doxologies or devout ascriptions of Glory to **GOD** the Holy Spirit, in the several periods of the church to this day: and that man must be destitute of all learning, of all modesty and of all piety, who will dare to deny it: we can prove what we assert to be **TRUE**, and defy our adversaries to prove the contrary: we triumph over them; or rather **TRUTH**, almighty truth, triumphs over all error for ever and ever.

THE DAILY ASSISTANCE OF GOD THE HOLY SPIRIT.

This compleats the beauty of his character, this is what all true christians extremely need, and this is what we may rationally and certainly expect from him.

OUR UNDERSTANDINGS are exceedingly weak and dark, and we want light and strength—**OUR WILLS** are weak and obstinate, and we want to be made willing in the day of his power—**OUR AFFECTIONS** are vicious, wild and turbulent, and we have need to have them refined and regulated by the Holy Spirit—**our**

MEMO-

MEMORIES are forgetful of God and of all that is good; tenacious of all that is morally evil—our **CONSCIENCES** are dark, unfeeling, erroneous and guilty, and have need to be well informed by the word of God, to be made tender by the **DIVINE SPIRIT**, and to be well purged by the application of the blood of atonement, and faithfully guided into all truth by the **SPIRIT OF TRUTH**—our **IMAGINATIONS** are evil continually, and they have need to be purified and consecrated to God and religion—our **TASTE** is low, polluted and sensual, and we need the Holy Spirit to give us a clear sense of all that is noble, beautiful and affecting, in the works and revelation of God, and thus furnish us with a spiritual and heavenly relish for the person and offices and grace of Christ, revealed in the glorious gospel of the blessed God.

And after all, we have no practical strength to obey the will of God; and we freeze to ice amidst the brightest rules of virtue and holiness: We have therefore infinite need to have all the motives addressed to our fear, hope, gratitude, interest, honour, pleasure, glory and shame, set before our mental eyes, and likewise inward strength given to our faculties, to enable us to comply with these motives and yield a cheerful obedience.

Now what man is there to be found in the number of true christians, who will deny any of the above assertions concerning human weakness? What man is there who knows the spiritual state of his own soul, but will freely and humbly confess all this to be true in his own experience?—How welcome then is the infinite **MERIT** of Christ's death to atone for his guilt?

How

How welcome is the **RIGHTEOUSNESS** of Christ to cover his naked soul! and how equally needful and welcome is the **SPIRIT** of **CHRIST** to cleanse and strengthen, to purify and beautify his immortal powers and passions! O divine and eternal Spirit, come into our hearts, enlighten our minds, renew our will, purge our affections, pacify our consciences, strengthen our weak memories, refine and elevate our taste;—sanctify our imaginations—fix our attention on God and things invisible—make Christ infinitely precious to our faith and love—display in the most lively manner, and in the brightest light, all the rich and powerful motives of the gospel; and give us an inward strength and bent of mind to comply with those motives to the very uttermost of our power; and with the greatest cheerfulness, joy and pleasure, all through life! This, this is the whole of our desires, this is the sum total of all our wishes and hopes in life and in death. Amen.

THE DOCTRINE OF DIVINE ASSISTANCE is revealed and asserted in every part of the word of God and warranted by every one of God's exceeding great and precious promises, it is a subject infinitely interesting to every true believer in the world.—It deserves more abundant amplification: but as this book is only designed as a compendium of the scripture doctrine of the Holy Spirit, we must conclude with an act of justice and gratitude to that learned and most judicious divine the Rev. Mr. John Hurrion, the Author of sixteen sermons on the divinity, personality, procession and mission of the Holy Spirit; with a view of his extraordinary and external works, preached at Pinners hall, in the years 1729, 1730, 1731. to whom I am more indebted

indebted for light and assistance in this arduous subject, than to all the writers in the world. His XII arguments for the personality of the Holy Spirit, are the clearest and strongest that can be given. I have abridged them and made some additions; as well as have endeavoured to give them a little more edge and point. As they are represented by this great man, I dare affirm they never were, they never will be confuted by any of the adversaries of the Holy Spirit.

SELECT BOOKS ON THE HOLY SPIRIT.

1. DR. OWEN's folio volume on the Holy Spirit is the first in point of time and dignity in the English language; the doctor had the advantage of reading all that the primitive fathers had written on this sublime subject. He likewtse knew as well as any man, all the artful and virulent opposition of the Socinians against this grand truth. The doctor's heart was deeply fixed on this subject: He continued writing several additional small volumes on the work of the Spirit, till the time of his death, 1683.
2. DR. GUYSE's ten sermons on the divinity and personality of the Holy Spirit, 8vo. 1721, deserve a much greater attention than most christians pay to them.

